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HERITAGE CONFERENCE BRIEFS

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THE GOVERNMENT OF ALBERTA
Invites briefs, submissions and suggestions in preparation for

THE CULTURAL HERITAGE CONFERENCE

June 16, 17, 18, 1972 in Edmonton

Alberta is a province of many people from many different lands. Our common heritage is cultural diversity which has given depth and richness to life here in Alberta.

By working together we are developing a social climate in which the individual is respected and appreciated.

But there is much yet to be accomplished!

There are many people who believe that a greater sharing and understanding of our cultural heritage will release even more of the creative energies and talents of the people of Alberta.

We would like to hear from you!

Would you please take the time to write and let us know your views . . . especially on the following basic issues:

a) What do you believe should be preserved, developed and encouraged from Alberta's ethno-cultural heritage?

b) What priorities should the Government of Alberta set; and, in your opinion, what would contribute to their effectiveness?

c) What participation by individuals and groups would you recommend?

Your response will provide the Government of Alberta with important information in preparation for The Cultural Heritage Conference next June 16, 17 and 18.

Please forward your suggestions in writing before March 1, 1972, to:

W. H. Kaasa, Director
Cultural Development
Department of Culture, Youth and Recreation
CN Tower, Edmonton

Alberta

Department of Culture, Youth and Recreation
Hon. Horst. A. Schmid, Minister; C. L. Usher, Deputy Minister

By David Spence
Submitted January 12, 1972

I would like to submit that you emphasize the concept of leisure and recreation in our native Indian Cultures before they were invaded by European influences.

I wonder what dynamics and foundations of their life styles in this particular realm of their culture might be preserved, developed and encouraged for Albertans and Canadians as a whole.

I would like to thank you for this opportunity to express my views on the development of the Alberta Heritage Conference.

By Mrs. Edith M. Turner
Submitted January 16, 1972

Being only one Alberta citizen, may I submit a brief suggestion? Alberta is rich in having a rare and precious resource--people--from many different ethnic backgrounds. It is such a waste that the brilliant patchwork quilt which could have been preserved from the many varied national dances, customs, arts and languages is being allowed to fade into a dull, mass-produced image of a young, modern, TV-materialistic inspired people.

We tried to purchase an "Alberta" flag, small in size, for our trailer. We finally did--mass produced elsewhere. Surely the artistic skills could produce genuine Alberta souvenirs instead of those made "anywhere else but. . . ".

Teach our children the many national customs which have made Alberta (from the time of the Indians only) the great province it is today. We parents may have heard much from our immigrant parents--but there is little but second or third hand memories to pass on to our children and grandchildren. For example, we moved from Edmonton to a Scandinavian community, and I asked to be taught Swedish or Norwegian. I could not be taught because only the elders of the community could speak the pure language or be understood by visitors from the old country, who knew no English.

I full believe our first loyalty should be to Canada--and Alberta, our homeland--but to lose the beauty and richness, ideals and entertainment, customs of centuries which have gone into the making of Canada and Alberta is a loss to be mourned--or to do something about, which I am happy to see you are doing.

Materialistic as it may seem, the many different ethnic groups, if encouraged to do so, could really attract tourists. Promote crafts and above all genuine Alberta souvenirs. This would provide a market for native talent and provide souvenirs for visitors which would give them a true memory to take home.

Therefore:

a) Preserve, develop and encourage: first, a pride in being an Albertan in Canada; and second, a pride in the contributions of our forefather as people from many lands in order that these

are not forgotten, but kept fresh as God-given blessings and talents used to build our land and make it strong and colourful. (I do not mean hyphenated Canadians!)

b) Priorities should emphasize Alberta's history. There are wonderful books written that could be made available to school children as stories and be encouraged as interesting reading. Even, if necessary, subsidize the cost of making them available for people to read with publicity such as "Written in Alberta for Albertans".

c) We have found the Alberta Tartan at the Rehabilitation Centre in Edmonton. Perhaps Government publicity for many genuine Alberta books, crafts, and souvenirs, together with a promotion to buy "Genuine Alberta Products" would let the public know what is available.

d) The most difficult part is to make people 'think' and 'do'. Children could be asked to ask questions of parents and teachers. Ethnic groups could be asked to perform as they do at times. (Grande Prairie's first International Days proved folks are interested!) Old timers could be encouraged to tape record their memories and ethnic crafts could be made the 'thing' to wear or the 'thing' to have. Ethnic dances could become the 'thing' to dance.

By Mr. Joseph Brumec
Submitted January 17, 1972

1. A seminar with intent to study Canadian economical, social and cultural problems on a united front rather than separately (provincial, regional, Catholic, Protestant, Indian, Ukranian, etc.)

2. Monies should be allotted to organized cultural groups so that they may collect material on their history and culture.

3. An effort should be made to eliminate the official designation of a persons background (Mr. X of Russian parentage; Mrs. Y from Albania, etc.). This is an imposed classification with emphasis on ethnical sectarianism of a 19th Century vintage.

4. Increase the inter-cultural knowledge and develop a better co-operation between various groups via television, radio and press.

5. Government sponsored programs presented at major cultural centres in Alberta depicting the contribution of ethnic groups to the enrichment of Albertans as a whole. (Possibly see N. F. B. film CANADIANS CAN DANCE)

By Mr. Jack Elliot
Submitted January 19, 1972

Your advertisement in the Calgary Herald leaves me somewhat in doubt as to the aim of your conference. I am unsure whether you are asking for topical papers or "briefs" to be given to point out and develop ideas and concepts about "ethno-cultural heritage" at the conference, or whether you are asking for suggestions prior to the conference that will elaborate on specific themes and concepts that have already been set for the conference. Regarding 'ethno-cultural heritage', the term indicates to me that you want to investigate, record and analyse the phenomena (material and non-material) and values that were part of the past development (heritage directly implies past) of the various distinct culture systems (ethno-cultural groups, whatever you want) within Alberta. There has already been considerable research done on the wide variety of culture systems that have occupied Alberta during prehistoric, historic and present times. Further, there is the question of whether your department wants to investigate the heritages of the culture systems that currently prevail in the province, (in effect, the ethnic heritages of the tax-paying public) or whether you want to investigate all culture systems that have existed through time within Alberta. As an archaeologist and ethno-historian with considerable research experience in Alberta, and as a native Albertan, I feel compelled professionally and personally to ask these questions. I have already spent seven years investigating the remnants of the past (prehistoric and historic) culture systems in the province; other researchers have spent considerably more time doing the same sort of investigation.

I have also acted, on occasion, as a resource person for your department's Alberta Outdoor Education Centre. On the basis of both my past experience with your department, and the type of questions posed in your "basic issues", I am going to assume that you are looking for ideas and concepts -- in effect topical papers and 'briefs'--to be given at the conference.

Regarding what should be 'preserved, developed and encouraged', there are specific classes of information that you should think about investigating, recording and interpreting. These include anthropological data -- ethnologies, ethnographies, ethno-histories, religious data, kinship data, residence patters, life histories, ethnomusic and oral traditions (on tape), etc.; historic archival data -- ethnohistories again (historic data from

other culture systems, the historians have already worked over the White role in the fur trade and pioneer periods fairly well); and archaeological data, the the antiquities -- prehistoric stone tools, old stamps and books, antique furniture and tools, antique bottles, art works, old coins, etc. Also, I feel it is time to take a hard look at preserving specific homestead and early industrial sites -- to prevent what little we already have from being further ripped-off by the bottle hunters and antique collectors.

This leads into setting Alberta government priorities and their effectiveness. The whole ethnical question of who owns the antiquities in Alberta (the material items of cultural heritages) has never been raised or settled, between the public, the landowners and the government. The mechanism works like this. The new tax reform bill now allows charitable donations up to 20% of income (it was 5% under the old tax laws). An affluent collector with sufficient income purchases antiquities on the open (or private) market, for let's say 10% of income, as an example. The private collector then holds the antiquities for a number of years until they inflate in price up to 20% of income. The allfluent private collector then donates the antiquities, as charitable donations, to an 'accredited' (public or private) museum, and receives a charitable donation tax-exempt receipt for the antiquities. This is geared to a per annum basis, and can occur any number of times. This whole bag is known as the illicit antiquities trade, and is an international racket involving millions of dollars -- stamps, art works, old bottles, prehistoric stone tools, ancient monuments and statuary, etc. Because there is big money, affluent people, and an examination of our current values involved, your department and the provincial government are going to require itemized legislation with considerable judicial muscle to combat any trade in illicit antiquities. Otherwise, the looting and destruction of the cultural heritage's resources of Alberta, and the exploitation by private collectors and various museums (both public and private that form the trade, will continue.

One example of the problem in Alberta is Writing-on-Stone Park near Milk River. The park was set up, by the government of Alberta, to specifically preserve the many panels of petroglyphs along the Milk River. Roads were built to the carvings (many of which are prehistoric), signs were erected to provide convenience for sight-seers, and park custodians were appointed to preserve the park attractions against destruction. I believe that was about fifteen years ago, perhaps even more recently than that. Today, the miles of petroglyph panels are almost completely destroyed -- whole panels have been cut away and carried off and the rest have been scratched out and defaced with comments such as "Bill was here", AND worse!.

I am not trying to be crude; that is the sort of defacing that is going on. The pictographs on the "big rock" at Okotoks are another example. This is not the destruction of the province's natural resources (as so many people blithely assume), but is the destruction of the provinces cultural resources. Beyond this, I refer you to the proposed antiquities legislation in B. C., which is replacing old legislation in that field (because it didn't have enough teeth in it).

Anyway, we are left with recommendations for 'participation by individuals and groups'. Briefly, I feel you should be looking to archaeologists, historians, ethnohistorians and anthropologists -- within the range of available social scientists and fine arts people-- in effect, those investigators whose particular little bag it is to research other past culture systems, or, if you like, the heritages of the various Alberta ethnic groups. The departments of history, anthropology and archaeology in the various Alberta universities are your best source for properly trained investigators for handling past cultural data. I feel you should also look to the 'accredited' provincial museums, Heritage Park in Calgary, and the Glenbow and government archives. You have to have the places to deposit the data you investigate, record and analyse. Some of the information you require already exists at these places. You should look at the Alberta Outdoor Education Centre within your own department -- as the only provincial government department that has ever bothered to teach heritage data to Alberta community leaders (the people who ultimately need that sort of training, although I was the only person ever employed at that sort of thing).

Finally, you will have to pay sufficient research dollars (hard cash) to insure that you get sufficiently competent investigators to record and interpret properlyyour cultural heritage's data.

In summation, the above are the sorts of ideas and concepts I would like to see discussed at your conference (since you asked) -- the kins of information you need to "develop...Albert'a ethno-cultural heritage', the degree of legislation and financing needed to insure the quality of research and preservation you require to develop cultural heritage resources, and the investigators and organizations you need participation from--because this has been a highly specialized research field for years. In terms of priorities, you should set high ones, because the destruction to Alberta's cultural resources has already been incredibly high and is continuing right now.

By Norma McBean
Submitted February 5, 1972

PROJECT POSSIBILITIES FOR DEVELOPMENT

1. Historical research into early trails throughout Alberta, their importance, settlements which were connected by them, stopping places along their routes.

2. The restoration of specific trails in diversified areas of the province (for pedestrian and wagon travel only, no cars) to foster an awareness of our historical heritage and to awaken an interest in the byways of Alberta

3. The building of stopping places at strategic locations along these various trails where meals could be served at a nominal charge. Buildings would be of an architectural design relative to the period (simple pioneer-type structures) and preferable furnished with furnishings from that era.

4. Personnel required to staff and maintain these establishments would have an interest in people, the history of the province and an ability for "roughing" it. They could undergo training which could cover the historical aspects of the particular area of the province covered by their specific trail.

5. Full development of some historic areas to complete restoration or creation, eg. Gouard - restoration. Creation of a pioneer Ukrainian village.

6. A much greater impetus could be added to Klondike Days if an actual Trail to Yesterday, following as closely as possible one of the overland Klondike trails could be made. Hardships the early gold seekers encountered could be simulated, there could be stopping places enroute providing meals, etc.

The potential of these projects would have inestimeable value in at least three directions:

a) Contribute to the employment situation by creating a variety of jobs of both a temporary and permanent nature.
b) Encourage a greater interest in the history of our province by making it alive and teaching people to discover the byways of Alberta.
c) Promoting tourism within the province by a fresh approach--instead of the easy luxury vacation, create one that would provide adventure and discovery in part of their own efforts.

The financial aspects of putting such a group of projects into operation would be considerable but only a drop in the bucket considered to the returns. Certain areas could be developed in stages in order to provide a pilot project.

Methods which could provide revenue would include:

1. Stagecoach accomodation, river boat fare;
2. Purchase of meals, beadwork, handcrafts;
3. Entry fee to historical projects
4. Promotion and sale of books pertaining to the history of the province.

1. Trail to Yesterday

Development

A. The re-establishment of one of the overland trails to the Yukon. As there were a number of overland trails (the Edson Trail, Chalmers Route, via Fort Assiniboine), the route chosen would have to be thoroughly researched. It would have to be determined how much of the trail would be developed sufficiently enough to make it an inspirational adventure for both residents and tourists.

B. Trail would be open ONLY to stagecoach, wagon trains, mule trains (?); no automobile vehicles would be allowed. Travellers would be encouraged.

C. Every ten to fifteen miles along trail there would be stopping places, built in early pioneer style and furnished according to that period with staff dressed in pioneer garb.

D. Staff of each stopping place would be encouraged to dispense ACCURATE information about the route to tourists. A training period in which the history of the trail would be presented to staff would prove very useful to ALL concerned.

E. The possibility of having the trail open year-round with old fashioned sleighing parties, skating parties. If open year-round, this would provide employment to a fair number of people; a custodial staff would be necessary in any case to discourage vandalism.

Purpose of Trail to Yesterday

1. To give an insight into the hardships endured by the gold-seekers (which could be simulated throughout the length of the trail).

2. To encourage both residents and tourists to learn experimentally more of the little-known byways that have contributed to the history of the province.

3. To give more people an opportunity to actively participate in the theme of Klondike Days but at less expense. Many people presently cannot afford the expense involved in participating in Klondike Days, but everyone with a spirit of adventure could participate in the Trail to Yesterday.

This project would give an added shot in the arm to the Klondike theme but would not necessarily have to be connected to Klondike Days. The more free of commercialism the project was, the better its chances of success.

2. Ukrainian Village

Development

Such a project already exists in a limited form on the property of Mr. and Mrs. Wasyl Zazula of Shandro. For a number of years they have been slowly gathering relics use by the early Ukrainian pioneers of Alberta and a small historical society of Ukrainian people keen to preserve their heritage functions in that community.

Possibilities

1. Create a village on the scale of Heritage Park (in Calgary) in which the early trades brought over from the Ukraine could be carried on.

2. All personnel should be of Ukrainian origin.

3. The village would be fashioned on a Ukrainian village at the turn of the century when most of the pioneers came here.

4. Because of its proximity to Fort Victoria (Pakan) the Saskatchewan River could be used for river travel with boats leaving Edmonton for a trip down the river to Fort Victoria, stop there to visit the Fort and from there by ferry across the river and by stagecoach and/or wagon trains to the Ukrainian village.

5. This could be an all-day outing returning to Edmonton via the river boat. Meals or snacks could be obtained either at Fort

Victoria, or the Village. Possibly one of the Ukrainian societies, of which there are a number, could have a share both financially and actively, in realizing this possibility.

3. Photography of the Historical Churches of Alberta

Southern Alberta

Morley - church establish by John A. McDougall (1873)
Millarville - Christ Church (1895), interior of church, cemetery, church bell.
Midnapore - two quaint church buildings - Anglican (1894) cemetery beside church. R. C. (1904)
Lake Minnewanka - steps of church only remains of Bankhead - established by CPR as coal mining town 1905
Pincher Creek - St. Johns Anglican Church (1883) - oldest Anglican church in continuous use.

Central and Northern Alberta

Mission - Lac Ste. Anne 1840
Mission - Fort Victoria (Pakan) 1863 - Hudson Bay Fort - Graves of McDougall family. Church (1905) - Museum
Donalda - Bethlehem Lutheran Church (1905)
Mission - Gouard
Fort Chipewyan - St. Paul's Church - H. B. fort (1821!)
Mission - Whitefish Lake
Hobbema -

Other Photography Projects

Frank Slide - slide of Turtle Mtn. (1903) - town buried. Tons of rubble from mountain remain.
Writing - on Stone - provincial park 25 miles east of Milk River. Strange Indian writings on cliffs.
Grave of Kootenai Brown - between upper and lower Waterton Lakes
Fort Walsh - established by NWMP in 1875 - recontructed fort buildings, cemetery of NWMP - now used by RCMP to raise and train horses for Musical Ride.
Pulteney - South-west of Stavely - old Mounted Police stable - small museum - part of dwelling and barn - remains of NWMP post of 1885.
Lundbrack - picturesque little falls.
Cardston - Indian reservation - one of largest and wealthiest reservations in Canada - very progressive - Mormon temple, museum.
New Dayton - Miami - Hutterite colonies
Lethbridge - Japanese gardens - largest in world.
Standoff - Studio of Gerald Tail Feathers - outstanding Indian painter.

Monarch - (six miles north) quarry remains blacksmith shop with bellows and forge.
Fort Macleod - replica of early NWMP fort and museum, cemetery of Mounted police.
High River - CP depots
Porcupine Hills - Cattle roundup every October by North Fork Livestock Association, Maycroft.
Posbury - ghost town a few miles beyond Lundbreck
Blackfoot Crossing - Indian burial grounds - grave of Chief Crowfoot.
Cochrane - Remains of log structure from Cochrane ranch (1881)
Spiral Tunnel - Highway lookout in Yoho National Park between Lake Louise and Field.
Donalda - Gerla and Runge Mine (formerly Mitchinson Coal Mine) - early homestead still in occupation - Lars Larson - built 1903 by Halvor Asptdikken.
John Ware's cabin - Dinosaur Park, Red Deer River.
Nevis - Ancient Indian graveyard with grave houses covering graves.
Fort Normandeau (1885) - rebuilt at original site - Red Deer.
Fort Ethier - original blockhouse north of Wetaskiwin.
Forst Ostall - early trading post - now barn on Cliff Vold farm on old Calgary-Edmonton highway near Ponoka.
Edson area - Robin's Roost - an old castle on the old Grande Prairie trail approximately 20 miles from Edson.
Edmonton - John Walter Museum - McDougall home - 103 St. & 100 Ave.
Shandro - Excellent location of early Ukrainian artifacts, buildings etc., on Wasyl Zazula farm. Museum, thatched roof house, church.
Fort Dunuegan - house of factor
Fort Fork - remains of two cimneys, 3 cellars, 8 miles S. W. of Peace River
Peace River - monument of Twelve Foot Davis in town square - grave of Twelve Foot Davis overlooking town.
Elk Island Park - Replica of early Ukrainian farmhouse.
Mundare - Grotto - Ukrainian museum.
Pekisko Trading Post - west of Cayley near Stenson Creek.
Bragg Creek - S. W. of Calgary - scenic and ranching themes.
Slave Lake - Buildings which were part of original town prior to flood.
Canyon Creek - Abandoned fishing boats - Several abandoned cabins - some historic people.
Fort McMurray - Trapping with dog teams - winter carnival Feb. 18 - 20/72. One-legged trapper.

4. Restoration of Grouard

History

Northwest Company trading post est. 1801 - 1848.
Hudson Bay Company trading post est. 1814 and sontinued to operate until recent years. (date not given)
In early days known as Lesser Slave Lake Post - name changed in 1900 to honour the R. C. missionary bishop.
St. Bernard Mission at Grouard built in 1871.
At height of its active life town had three stern wheelers sailing Lesser Slave Lake, a lumber mill, built by Father Grouard, a flour mill built by Father Grouard, also, NWMP detachment, carpenter shop, blacksmith shop, Catholic Mission, 32 stores, Anglican, Methodist and Catholic churches.
Now little more than a ghost town except for vocational school.

Possible Development

Could be patterned after Barkerville, B. C. . Because of Grouard's location - on the northwest corner of Lesser Slave Lake - a restoration project could help develop the tourist potential of the lake itself. Coupled with the present development underway in the town of Slave Lake, this could help greatly to open up this area, hitherto one of comparitive poverty, and make it both renewable and productive.

Search for Title

Sufficient land is presently available to put a project of this nature into operation.

Legal Description

Lots 35, 36 Lesser Slave Lake Settlement
Land not patented - approximately 10 acres Crown Land west of original road allowance.
Title to 28 x 24 (3 parts)
Alberta Housing & Urban Renewal Corp. 42.90 acres
Sec. 31-75-14-5

By Hilde Kirrmaier
Submitted February 4, 1972

To keep our cultural heritage alive in Alberta - and Canada - we must preserve our different languages, customs, music, folk-dances and costumes. Priority should be given to language classes for our children.

May I suggest that the Government of Alberta sets up a list of all ethnic choirs, bands, and folk-dance groups, in the province. Such an index would be of great help to all individuals and organizations planning cultural events -- like the United Nations Festivals - or social evenings with an international motto.

By Leslie Murray
Submitted February 5, 1972

By yourleave, and at the outset of my remarks, I would attest to the veracity of some of the statements appearing in the body of the official anouncement, such as:

"Our common heritage is Cultural diversity..."

"By working together we are developing a social climate in which the individual is respected and apreciated..."

This is how it should be, andif allowed to develop of it's own volition along those guildelines contained in the "Bill of Rights" as enacted by the Canadian Parliament, a truly Canadian Nation could emerge from a morass of language and racial differences that confound us today.

Those Government and private groups promoting the concept of ethno-cultural land language differences in Alberta, indeed in Canada, and you state there are many, however well-intentioned are doing this nation a disservice and should be dissuaded form the furthering of their aims and objectives. No house can prosper divided, and this in essence, is what it means or will lead to.

I am Canadian born, almost 63 years of age, and from British stock that came to North America more than two hundred years ago and have through my years of maturity, hopefully worked towards the goal of achieving a truly Canadian Nation, indivisable.

Alas, this has not materialized, at least, to the extent it should have reached, after more than one hundred years of Confederation, due to a paucity of men among our leaders imbued with a sense of love and purposeful resolve to make our country and its people prideful of it's unity.

So let's have done with this hyphenated concept of nationhood and proceed to build a Canada for Canadians, by Canadians, not yielding to thos forces within and without the country that would divide us.

My response to the basic issues as listed and their implications, that you seek direction on, leaves me cold and unbelieving of the direction our Provincial legislation is leading us, hence my disdain for the whole proposal.

By C. D. Denney
Submitted February 11, 1972

Assistance in publications of the personal stories of individuals of all cultural and ethnic groups. Involve the Native Societies, Old Timer's Associations. Gather and publish pictures of individuals, families and groups.

Finance books on and by: Italian immigrants, Ruthenians, Ukrainians, Russians, Germans, Norwegians, Metis, French, etc., which illustrate: clothing, cooking, homes, transportation, tilling, music, churches, schools, and politics, etc.

Search for collections of photographs and identify the parties. Involve the High Schools through Social Studies Programs, scholarships, and direct subsidies.

Preserve regard for our parental backgrounds, geneology, family stories and experience.

By The Junior League Of Calgary
Submitted February 18, 1972

As invited by the Government of Alberta's public advertisement, we as members of the Junior League of Calgary (more important, as active and concerned members of the community) wish to present a resume of thoughts, ideas and suggestions which may:

1. encourage the retention and preservation of the best in our ethno-cultural backgrounds and native cultures;
2. help inspire the continued growth of a Canadian culture.

Outline Philosophy

We feel that our comments fall into three broad categories
A. the Canadian National Culture;
B. Native Cultures;
C. Alberta's Heritage.

A. Canadian National Culture

It is our contention that Canada is "coming of age" culturally speaking and does in fact have an emerging and viable identity of its own which is greater that the sum of its ethnic parts. While retaining the best from our various ethnic backgrounds, our primary roles is to develop as Canadians. We would like to stress the importance and value of nurturing the growth of a Canadian culture via natural processes. It is our belief that the elements of our ethnic backgrounds will survive on their own merits and should be encouraged to do so; those elements which cannot thus survive should not be sustained artificially but should be allowed to die a natural death or adapt to the existing environment. By this, we do not mean to embrace the "melting pot" concept. Instead, we would like to see retained the essence of the various ethnic cultures from which will be distilled, through natural processes, the basis for a distinctive Canadian cultural identity.

Cultural identity is perhaps most readily expressed through its art forms -- visual, literary, musical, poetic, dance and archtectonics--and it is best and most vigorous of these which should be fostered. However, cultural identity is also expressed in less easily defined ways -- feeling, family attitudes, ceremonies, com-

munity life, social customs, emotions -- andit is in this crucial area we must show great sensitivity. There should be complete freedom to express artistic and social cultural diversity within the overall Canadian framework. Hand in hand with this freedom of expression, all Canadians have a responsibility to try to understand and be accepting of the valid differences between the peoples who make up the Canadian mosaic. In this way we can all be enriched culturally.

B. Native Cultures

Our native cultures are in a most precarious position. They represent the original cultures which are indigenous to Canada. We therefore strongly contend that it is the responsibility of all Canadians to encourage the Indian and Eskimo peoples to maintain and preserve the essence of their native cultures.

C. Alberta's Heritage

Due to Alberta's history, environment and settlers there is regional variation in its cultural heritage, differing from those in other parts of Canada. Indeed, there is a variation between southern, central and northern parts of the province. We, therefore will confine our remarks to our own immediate area. Calgary and area has not yet reached its one hundredth birthday and because of this youthfulness, cultural activities are only just beginning to gain support. We have a social environment of hard working people who have been striving in the past years to establish their security, economically and politically, and the luxury of time has not been available to them to pursue the creative arts. Now, however, due to a greater measure of economic security, there is time for cultural persuits -- time for concentration on tastes, manners and intellect.

RECOMMENDATIONS:

A. Canadian National Culture

1. We suggest that cultural exchange between federal, provincial and civic levels be expanded in an effort to know other Provinces better:

   i. Information should be made readily available on exchange programs;
   ii. offer financial assistance to those applying for exchange programs with the requirement that there be 'feedback' from the exposure;

iii. encourage student language programs;
iv. art exhibits;
v. provincial historical exchanges.

2. All legitimate expressions of cultural identity should be encouraged, thereby assistingthe natural growth of Canadian culture:

i. encourage and support ALL creative arts in our heritage with the aim of increasing quality and breadth.
ii. set up a continuing fund for annual commissions for for the arts -- composers, artists, authors;
iii. encourage displays, competitions, festivals such as Festivals of the Arts, Music programs in schools, etc.;

3. Support education and appreciation in all areas of the arts -- creative, professional, amateur and general audiences.

B. Native Cultures

1. We suggest that schools be established on Indian Reserves or in Eskimo communities for encouraging native arts, language and culture:

i. a school could beestablishedfor example, on the Sarcee Reserve in Southern Alberta and one also in the Northern part of the Province aimed at preserving customs, arts, dance, handicrafts, language, historical sites;
ii. libraries should be available on Reserves;
iii. an Indian cultural concert could be held annually, either on its own or as part of a Festival of Arts.

2. We commend Gelnbow's efforts on cultural preservation i. e. Eskimo and Indian displays. We encourage the continued support of Native culture display by such methods as:

i. tapes published in book form
ii. bibliography and catalogues of resources made available to interested citizens and schools.

C. Alberta's Heritage

1. We strongly recommend that an Alberta Provincial Trust be set up with the purpose of PRESERVING AND MAINTAINING SITES OF HISTORIC, CULTURAL AND SOCIOLOGICAL INTEREST AND NATURAL BEAUTY IN THE PROVINCE OF ALBERTA. This Trust

would be similar in intent to existing ones in other parts of the world (U. S. , U. K.) and other parts of Canada (Halifax, Quebec). Such a Trust would provide the surest safeguard against the desecration of the country and could emerge as a maintainer of the conservation movement.

2. We also recommend that there be a continued emphasis on communication between the government and the public. The planned Cultural Heritage Conference is to be commended as an example of such communication. Other methods of encouraging communication might be:

i. Make availabe to all parts of the province, the Director of the Cultural Development Branch of the Department of Culture, Youth and Recreation;
ii. regard the posistion of the Director as that of an 'animateur';
iii. in all communities make available information regarding assistance in education and the arts;
iv. encourage cultural development in ALL parts of the province.

3. We would like to see encouragement given to the writing of a reference book on the cultural heritage of Alberta people.

D. Calgary Area

We are concerned about the conservation of our heritage in the immediate Calgary area and make the following suggestions:

i. preservation and restoration of FORT CALGARY;
ii. restoration and preservation of the late A. C. Leighton home as an art gallery for Western Artists with a teaching school affiliated with either the Banff School of Fine Arts or the University of Calgary;
iii. restoration and preservation of the Drumheller Dinosaur Park (the area is being badly picked over by the general public);
iv. Markings, with a brief history, should be erected on sites of significance which are culturally, sociologically or historically valuable to the community;
v. the natural beauty of the River Banks should be maintained especially so in Calgary, but also in outlying areas.
vi. the itemized buildings (attached list) could be looked upon as being Architecturally significant to our community;
vii. summer programs for you could be the labour arm for putting these suggestions into effect.

We feel that there should be Government support for Calgary Centennial in 1975. This will be a time for celebrating and crystallizing -- culturally and historically -- the first 100 years of settlement in this area and we would like this important milestone in our history commemorated and emphasized by:

i. sponsoring a Festival of Arts;
ii. restoration of preservation of Fort Calgary
iii. arranging commissions and competitions in the field of creative arts i. e. historical plays for radio, commemorative ballets, musical competitions.

We sub mit these ideas and suggestions with the sincere hope that implementation of some or all of them will add to the cultural enrichment of our province and country.

Architectural Sites

The Thomson Brothers Block
110 - 8th Avenue, S. E.
Built c. 1895

The Neilson Block
118 - 120 - 8th Avenue, S. E.
Built 1902 - 1910

The Toronto Domion Bank Bldg.
200 8th Avenue, S. E.
Built 1890

The Victoria Block
100 block on 8th Avenue S. E.
Built c. 1890

The Ward Block
105 - 107 - 8th Avenue S. W.
Built 1900

110 - 8th Avenue, S. W.
Built 1891

121-8th Avenue , S. W.
Built 1900 - 1930

The L. H. Doll Building
116 - 8th Avenue, S. E.
Built 1907

The Linton Block
124 - 8th Avenue, S. E.
Built 1887

The Union Building
8th Avenue & 1st Street, S. E.
Built 1900

102-8th Avenue, S. E.
Built c. 1900

102 - 106 - 8th Avenue, S. W.
Built c. 1895 - 1900

123 - 8th Avenue, S. W.
Built 1895 - 1910

125 - 127 - 8th Avenue, S. W.
Built 1930 (Bank of Nova Scotia Bldg.)

Lee & Brealy Building - "Alberta Corner"
8th Avenue and 1st Street, S. W.
Built 1888

The Clarence Block
120-124 - 8th Avenue, S. W.
Built 1900 - 1910

Yale Plaza Hotel
9th Avenue and 1st Street
Built c. 1900

Hotel Alexandra
9th Avenue between 1st and 2nd Street, S. E.

Calgary City Hall
7th Avenue & 2nd Street, S. E.
Built 1911

Provincial Normal School
Built 1906
between 4th and 5th Avenues & 5th and 6th Streets, S. W.

The Collegiate Institute
8th Street & 13th Avenue, S. W.
Built 1908

Civic Library Building
1221 - 2nd Avenue, S. W.
Built 1912

The Main Firehall
6th Avenue and 1st Street, S. E.
Built 1900

The New Street House
26 New Street (Built c. 1900)

The Kinnisten House
208 - 4th Avenue, S. E. (Built 1900)

A. E. Cross House
1240 - 8th Avenue S. E. (Built 1900)

The A. J. Sayre House
717 Royal Avenue

L. P. Strom House
next to the Sayre House - Royal Avenue
(Both built in 1910 - 1930 "development of Mt Royal period")

By Mr. Gerald Moran
Submitted February 22, 1972

Without over-simplifying the matter, the answer to all three basic questions suggested for the Cultural Heritage Conference is the same: MUSIC

A. Music should be preserved, developed and encouraged, as your Cultural Development Branch is doing.
B. Music appeals to every ethnic group (every person), therefore it should take priority.
C. Music involvement: i.e. active participation.

Although CULTURE includes much more than music, it is through music that we begin to understand, appreciate and gain respect for our cultural diversities. (We remember Marian Anderson, Louis Armstrong)

While music is only one aspect of culture, it seems to take precedence over other forms of art in the scale of values of most peoples. Music is an instrument of communication, i.e. it overcomes prejudice. Music is an instrument of peace.

Three suggestions for your consideration at the conference:

1. Restore, promote and encourage music of our native Indian people.
2. Promote and encourage the classical music of our forefathers and new citizens.
3. Encourage the contemporary folk music of our young Canadians.

By Dr. Ted Aoki
Submitted February 22, 1972

The call for a Cultural Heritage Conference by Alberta's Department of Culture, Youth and Recreation is a move which is consistent with the principle of multi-ethnicism and multi-culturalism publicly supported by our provincial governments over the past few years. It is notable that the central position Alberta has assigned to the concepts of multi-ethnicism and multi-culturalism is indeed divergent from the apparent position of the Federal Government for whom these two concepts are appendages to the concepts of bi-lingualism and bi-culturalism. For the position the Department has taken, I am strongly supportive.

In calling a multi-ethnic cultural meeting under the name of the Cultural Heritage Conference, you have solicited through the Edmonton Journal public response focussing on three questions. I wish to react to these questions.

1. What should be preserved, developed and encouraged from Alberta's ethno-cultural heritage?

For most of us, our sense of identity in the present is linked to our own ethnic history, for inevitably "what we were" is a part of "what we are" now. It is often the case that little or no recognition is given to these ethnic histories by the mainstream cultural groups. They are often swept under the dominant cultural rug. This non-recognition which is often associated with non-significance and de-humanization rankles the souls of ethnic minorities. I see as the prime function of the move for preservation and development of ethnic cultural heritage the accomodation of opportunities for ethnic-cultural groups to develop their human identities.

In connection with the preservation of cultural artifacts and cultural ways, it is well to press the question, "Heritage--What for?" We are reminded here of some astute British Columbia native artists and craftsmen who, after having revived near-lost crafts (much to the joy of museums), have indicated that they found they are travelling in limbo, "producing art without the reasons for doing do that their forefathers had." They are indeed asking what relevance there is "copying and imitating what their forebears have done" to their ongoing lives.

2. Hence when we confront the question: What priorities should the Government of Alberta set, and what would contribute to their effectiveness?

It is urgent that we attend to the question: "Renaissance of tradition, what for?

This question needs to be considered in light of the future orientation of the lives of the ethnic-cultural groups. The viability of Canada is found in the way in which each ethnic group in transaction with other ethnic cultural groups constructs a new way of life. Some of the ways may well be pathological; others non-pathological. In this construction, some things need to be maintained and preserved, other things need to be revamped. At stake in the whole issue is the kind of transactional processes desired --"assimilation into the mainstream culture," "integration with other ethnic culture(s)", "creation of a new identity out of cross-cultural transactions", etc.

Therefore, high order priority needs to be assigned to creating opportunites for the ethnic minorities (particularly the less visible, less vocal ones) to indicate their concerns and wants and to provide them with the "tools" they need to allow them to work towards the construction of the life style they want. Hence, when I think of priorites, I think of opportunities for self-governence rather than museum pieces (although they may well be necessary instrumentally).

If each ethnic group in transaction with others is to develop its chosen life-style, I envision the potential development of what may be termed "multi-Canadianism" which, I believe, is a viable concept of Canadianism.

3. Who should participate in the conference?

Some of the pertinent criteria selection of participants may well be the following:

1. representativeness of the ethnic groups in Alberta, attending in particular to the less vocal, the less visible, perhaps the unorganized.
2. representativeness of the range of views within each organized group. The latter may well mean extending a call to individuals as well as to organized groups.

By The Four Band Office
Submitted February 23, 1972

SUBMISSION TO THE GOVERNMENT OF ALBERTA ON THE CULTURAL HERITAGE OF THE INDIAN PEOPLES

The purpose of this submission is to request that support be given to programs that encourage the maintenance and development of the indigenous Indian Languages of Alberta.

Part I of this submission discusses the relation of language to culture and points out that the various Indian ways of life are not dying, contrary to popular opinion, but are vibrant patterns of living. Present educational policies which denigrate the Indian cultures by assuming they represent deprived, chaotic states are hindering the advancement of the Indian peoples in Alberta society. It is proposed that Indian cultures and languages be viewed not as liabilities, but as valuable human resources. PartII suggests that a major avenue for the maintenance and development of Indian cultures and languages lies in the implementation of school programs which use Indian languages as the media of instruction for some subjects such as reading and social studies. Part III mentions organizations which might participate in the development of Indian language programs.

I

Culture may be defined as the daily living patterns of a community of people. Integral to this concept is the language in which people talk about themselves, their activities, and their aspirations. Most anthropological and educational studies of Indians are done using the medium of the English language. How much can be learned about a people if they are forced to answer questionnaires in a language alien to their way of thinking? Indeed, one anthropologist, A. Richard King, quotes an Indian person in the Yukon as follows:

> "Kids nowadays never get a chance to hear the old things. You know, a lot of them things is pretty hard to say in English ..... How people oughta act with each other and things you gotta do for your family and like that. I guess we <u>know</u> them things but we don't know no words to say ....."

Some educators have gone so far as to seize upon the differences in speech performance found between Indian and White children and have promulgated the notion of verbal deprivation. This notion is commonly described as the supposed inability of members of some minority groups to speak English grammatically. Sometimes minority group children are described as having no language abilities at all. Fortunately this myth of verbal deprivation has been effectively destroyed by linguists (see Appendix A).

Another myth regarding people of some minority ethnic groups is that they lack discipline, have no notion of family life, and are irresponsible. Studies done of Indian families which are attempting to make their way in an unknown White culture may support such contentions. But what of the vast majority of Indian and Metis people who remain on reserves and in the rural areas? Fortunately, publications by Indian people themselves are beginning to refute the many misconceptions that non-Indian people have about Indians. Furthermore, the notion that the only option open to Indian people is to integrate into the greater urban White society is beginning to undergo critical scrutiny. As some parts of White society fragment under the pressures of tense urban living, the advantages of other life styles, especially the rural life, become more apparent not only to Indian people, but to members of the dominant culture as well.

Indian people, however, are concerned about the erosion of their cultures and languages. Of particular concern is the fact that the usual agent of acculturation, the school, is actually a highly disruptive agent in Indian communities. In the dominant culture, the school serves to introduce children to the values and beliefs of the society. In other words, the school assists the parents of the community in indoctrinating children with the life style or life styles appropriate to the community norms. But in Indian communities the school does just the opposite. Indian children do not learn about the customs of their society, they do not learn the language of their parents, and they do not learn to value the life styles found in their community. Rather, the school, because it is based on White norms, assists in alienating the Indian child from those who love him. In fact, one of the primary ties of an individual to his family and community -- language -- is systematically wiped out from the child's repertory. Yet the school as an institution can never replace the child's need for family ties, for community ties, and for a value system and life style that is appropriate for his situation. The

result is that the Indian child ends up isolated and alienated. He has been deprived of his culture and nothing replaces it. He has been deprived of his language and one which has no words to express his emotions takes its place. His heart may be with his people, but he has no language to express to them what he feels.

Yet despite covert and overt attempts to eradicate them, the Indian cultures of Alberta still persist. And there is good reason. Formal institutions, even welfare institutions, cannot replace personal ties among people. Indian kinship structures remain. So far, the possibility of viewing the Indian cultures in Alberta as valuable human resources has gone unnoticed. That is to say, Indian cultures and languages should not be viewed as detrimental to either personal or community growth in Alberta. Rather, the persistence of strong ethnic ties among Indian people should be encouraged by political institutions, such as the provincial government, for the following reason. Institutions, no matter now well-meaning, cannot replace bonds of solidarity among people. People who are alienated not only have no rapport with other people, but cannot possibly be expected to have any interest in the civic or social spheres of life. Thus, strong ethnic identity is not a barrier to participation in the greater Alberta or Canadian society. In fact, ethnic ties, because they enhance feelings of solidarity with other people, should actually lead to greater participation in the broader Canadian society.

The question now arises as to the most effective way to assist in the maintenance and development of the Indian cultures and languages of Alberta. In Part II it is suggested that support be given to school and community programs which encourage the use of Indian languages.

II

While the support of Indian arts and crafts is important to the maintenance of Indian culture, it is, in itself, insufficient to maintain a living culture. As defined in Part I, culture consists of the daily living patterns of a community of people. The day-to-day actions of people and the language they use must be permitted to have a sense of dignity and worth. If a person's language is not respected, he may well begin to lose respect for himself. For example, as mentioned in Part I, schools reflect the ideology of the communities they serve. Schools, through

the emphasis they place on parts of the curriculum, inform the community, either consciously or unconsciously, about those things which are considered important. A Cree-speaking child goes to school and discovers that his language is useless (it is never used in the school) -- but it may be the only language he knows. The school's rejection of the child's language can only make him feel ashamed of his cultural and linguistic heritage. Furthermore, such an approach cannot engender feelings of liking for the school or for the dominant culture it represents.

Considerations such as these led to the passage in April, 1971 of an amendment to the School Act of Alberta which permits the use of the native language of any people of Alberta as a medium of instruction in the schools, The intent of the bill was not simply to encourage ethnicity in Alberta. In fact, overwhelming evidence from education studies in numerous countries supports the notion that, everything being equal, children learn to read faster and better in their native language (mother tongue) than they do in a second language (such as English). Furthermore, children can learn to read in a second language faster and better if they have built confidence in themselves by having become literate first in their native language. Also, because the English curriculum for Indian children is often ineffective, Indian children often do not learn English well enough to be able to use it effecitvely for communication, But because the Indian language is stifled since it is not used in school, Indian children also lose command over their first language. The obvious danger is that they may subsequently become alingual; that is, have no effective language of communication at all. For these educational reasons, the amendment to permit bilingualism in non-charter languages was supported by the Alberta Department of Education. (Non-charter languages are those languages spoken in Canada other than the officially guaranteed English and French.)

Bilingual education in non-charter languages cannot be implemented at the present time, however, because of a lack of curriculum materials. There are no charts, textbooks, readers, storybooks or other audio-visual aids available for classroom use. There are no programs to assist adult speakers of Indian languages in learning to use these languages in classrooms or in other types of teaching situations. There are no programs to train Indian people to become teachers in their native languages. There are no courses at any of the Alberta universities devoted to curriculum development in Indian languages. There are no programs in Indian studies for Indian people at the universities:

as a result of this lack, it would be very difficult to implement an Indian culture social studies curriculum. Indian bands (such as the Stoney Indians in Morley, Alberta) which have already prepared reading materials in their native languages have been unable to find any source of funding to print the books they have created. In short, resources for the development of both school and community literacy programs in Alberta Indian languages have yet to be exploited. A vast untapped human potential needs to be channelled into effective language and culture programs.

Part III suggests who might participate in the creation of Indian language literacy programs.

III

Listed below are groups which might participate in provincially-funded programs to: (1) participate in surveys to see which Indian languages are still spoken and in what areas, (2) write grammars and dictionaries of Indian languages, and (3) create reading materials, visual aids, films, and so forth for Indian languages.

Native teachers in particular communities
Native students at university
Indian bands and Councils
Indian Association of Alberta
Metis Association of Alberta
Canadian Native Friendship Centres
Bilingual Studies Committee, University of Alberta
Alberta Linguistic Association
Summer Institute of Linguistics
Intercultural Education Program, University of Alberta

Appendix B gives further details concerning the activities of the Bilingual Studies Committee at the University of Alberta.

In addition to the organizations mentioned above, various ad hoc committees could be instituted to deal with programs in specific language communities. Such committees should be given funds to obtain aid from competent linguists who have had experience in the creation of alphabets for unwritten languages. In addition, care should be taken to have liason with personnel who might be working on projects funded from Ottawa to avoid duplication.

Lastly, dead languages cannot be resurrected. Sentimental desires to do so must be clearly distinguished from desires to maintain real living languages. There are many, many communities in Alberta where the Indian languages are in wide and continuous use. Before any project to develop materials is proposed, a careful sociolinguistic survey should be carried out by Indian people to ascertain that the language is used by young people as well as old, and that there is a desire in the particular community to become literate in the Indian language. In the last analysis, only the Indian peoples themselves can decide what languages they wish to preserve.

In conclusion, the dominant Alberta society has rejected the gifts of Indian peoples -- their languages and their cultures. This rejection has hurt not only the Indian peoples of Alberta, but the dominant culture as well. Indian people may have much to say bout the critical social issues of our time -- environmental pollution, and so forth -- but the dominant society is unwittingly destroying their languages and with them their voices. General acceptance of the cultural and linguistic heritage of minority ethnic groups will strengthen not only those groups, but the whole of Canadian society.

APPENDIX A

"LANGUAGE DEFICIT OR LANGUAGE DIFFERENCE?"

by Gloria P. Sampson

From: Alberta English '71
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English Council, Alberta Teachers Association

FALL 1971

Two languages or many languages in Alberta schools?

Language Deficit or Language Difference?

GLORIA P. SAMPSON

So-called disadvantaged children are commonly thought to have a language deficit. A deficit means that children lack skill in arranging words into sentences, have an impoverished vocabulary, or use language inappropriately. Educational psychologists such as Carl Bereiter at the Ontario Institute for Studies in Education have discussed such deficiencies and advocated remedies. Of special interest to teachers, however, is Bereiter's observation that the disadvantaged children with whom he worked did not have any language difficulties "in their spontaneous conversation".[1] In other words, disadvantaged children appear to have a language deficit only in the classroom or when confronted by educational psychologists.

Educators have also observed that most disadvantaged children seem to belong to minority racial or ethnic groups. This seems to be true in Alberta. Language and reading test scores are often lowest in areas where the population consists of non-native speakers of English.

Observations such as these have led linguists to believe that the language problem of disadvantaged children is not one of language deficit but of language difference. More precisely, disadvantaged children often speak a language other than that used in the school. In Alberta, for example, children may come to school speaking an Algonkian, Athapaskan, or Siouan language, or possibly a European or an Asian language.

The differences between the children's home language and the school language lead to two types of language interference: structural and functional.

Structural interference is caused by systematic conflict between the grammatical or sound systems of the home language and the language used in school. This interference follows from the fact that each language in the world is a system unto itself. When someone tries to learn a second language, the systems of the learner's first language (mother tongue) interfere with the acquisition of the systems of the second language. For example, Woods Cree speakers trying to learn English have difficulty in saying /s/ as in 'see' and /š/ as in 'she' as two distinct sounds. The reason for this is that the two sounds are not systematically differentiated in the sound system of Woods Cree, and those speakers are not accustomed to treating them as two distinct sounds.

On the other hand, if a native speaker of English tries to learn Woods Cree, he will experience difficulty in saying the initial sequence /ts-/ because speakers of English do not have this sequence of consonants in initial position in English words. (It does, however, occur at the ends of English words -- for example, 'hats'.) Therefore, when an English speaker uses Cree, he will speak with an English accent and substitute the English sound /č-/ as in 'chew' for the Cree sounds. A person's native language acts as a kind of screen which filters out anything that does not fit into the expected patterns of his language. For this reason, Cree children are not deaf, defiant, or stupid when they repeat the teacher's 'see' as 'she' or vice versa.

This perceptual screen also stands in the way of the Cree children's acquisition of English syntax. In Woods Cree such structures as the following ones may occur:

(1) Mitataht mistik ochi ota.
ten miles from here
'It is ten miles from here.'

(2) Mispon 'It is snowing.'
snowing.

(3) Kitowak. 'It is thundering.'
thundering

These sentences indicate that the dummy subject "it" and the verb "to be" are not used in Cree. Consequently, English structures such as

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[1] Carl Bereiter, "Children's Problems in Coordinating Language and Reality", *Problems in the Teaching of Young Children*. A. J. Biemiller, ed. (Toronto: OISE, 1970).

"It is raining" must be taught to Cree speakers. The teacher cannot assume that Cree speakers will somehow pick these structures up on their own. On the other hand, structures such as

(4) The birds will arrive

require no special teaching since the word order in Cree is similar to that in English. In Cree, sentence (4) is represented as shown below.

(5) Peyesesak ta tukosinwak
birds will arrive

In addition to structural interference on the levels of sound and syntax, interference may occur also on the level of meaning. This can cause special difficulties in the teaching of English literature. High school teachers in the Philippines, for example, find that their students are bored with short stories written in English because they read into them inappropriate values, attitudes and judgments. Because girls are not allowed to go out alone with boys, Filipino students misunderstand the boy-girl dating relationships they read about.[2] Filipino teachers have found that they cannot introduce modern literature to their students without an accompanying survey of the lifestyle of typical North Americans.

The second type of interference between two languages is **functional interference.** Speakers of different languages may use language differently in varying situations. For example, in a study done in several schools in Oregon, the anthropologist Susan Philips discovered significant differences in language behavior between White and Indian children in the classroom.[3] Bilingual Indian children were unable to profit from learning by means of verbalizing problems because they feared making mistakes in front of their classmates. Other behaviors were also affected by this attitude. Learning through doing was unsuccessful in classrooms with Indian children because they felt that they should first practise in private until they had perfected the desired behavior. Only after they had perfected a task were they willing demonstrate their proficiency in public. In this respect the anthropologist found that the Indian children's behavior was in accord with what they were taught at home. The procedure in the Indian culture is to first observe or listen carefully, then practise the task alone or with some supervision, then engage in private self-testing, and, finally, perform the task perfectly in public.

From this discussion of structural and functional language interference it should be clear that the so-called disadvantaged children are not suffering from a lack of language ability. On the contrary, they have almost full control over their language by the time they reach school. Indeed, it is this very control over one language system that causes them so much difficulty in learning the rules of the English language and its culture. Are disadvantaged children really disadvantaged? Or is the school system putting them at a disadvantage?

What can a teacher do? First, the teacher must recognize the existence of structural interference between the children's first language and English. Obviously English cannot be taught to non-native speakers in the same way as it is taught to native speakers. The native speaker of English comes to school with control over his language system, and the teacher can build on that. The non-native speaker has yet to learn the rules governing the English language and how it is used.

The approach called *Teaching English as a Second Language* (TESL) or sometimes *Teach-*

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[2]E. G. Gatbonton and G. R. Tucker, *Cultural Orientation and the Study of Foreign Literature* (Washington, D.C.: Center for Applied Linguistics, January, 1971). ERIC: PL-000-007.

[3]Susan U. Philips, "Acquisition of Rules for Appropriate Speech Usage", *Georgetown Monograph Series on Languages and Linguistics No. 23* (1970), pp.77-96.

ing English to Speakers of Other Languages (TESOL) has been used by teachers all over the world for the past 30 years. The aim of second-language teaching is to have children acquire native-like control over the second language. Teachers use specially sequenced curriculum units, pattern and pronunciation drills, and controlled creative activities to help children acquire automatic, habitually correct language patterns. Particular attention is paid to those areas where structural interference is acute. Special pedagogical grammars have been created by TESL specialists to aid the teacher in providing information to students which is appropriate for their intellectual abilities, interests, age, and particular language background.[4] Because every teaching situation is different, teachers who take TESL courses are helped to develop the basic skills of writing and using pattern drills, writing culturally – relevant dialogues, using language games and songs, and so forth.[5] The TESL approach not only makes language learning more enjoyable for students but also makes the teacher's job easier. Specific behavioral objectives are assigned for curriculum units, and the teacher has the welcome opportunity to see her students visibly progressing in their learning of English. Thus, a teacher with TESL training can solve the problem of structural interference.

The solution to functional interference is basically beyond the scope of the teacher. To minimize functional interference requires the acceptance by the educational system as a whole of the fact that there is a strong interaction between the home and school languages. Actually Canada is not unique in having this problem. Most countries of the world are faced with it. In the past 25 years a great deal of experimentation has gone on to see what course is optimal to minimize conflict between home and school languages and cultures. The results are unequivocal. The home language must be brought into the school.

Studies which support the use of the home language as a medium of instruction in the school come from many countries. For example, the Philippine government in the 1950s and 1960s conducted experiments to determine when and how English should be used in the elementary school system there.[6] The experiments indicated that children learn to speak and read English much faster when they first learn how to read in their local Filipino languages. As a result, the children there are first taught to read in their native language in the primary grades. The native language is also used as the language of instruction. The transition to all subjects being taught in English is made during the third year of schooling.

In the course of these experiments it was also discovered that the children who had

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[4]Teachers wishing to learn more about TESL classroom practices may find these works useful. Elementary English level: F. R. Dacanay, *Techniques and Procedures in Second Language Teaching* (Dobbs Ferry, N.Y.: Oceana Publications, 1967) (hardbound, about $8.00), or June Derrick, *Teaching English to Immigrants* (Don Mills, Ontario: Longmans, 1966) (paperback, under $3.00). Advanced English level: J. A. Bright and G. P. McGregor, *Teaching English as a Second Language* (Don Mills, Ontario: Longmans, 1970) (paperback, under $3.00). An enlightening hour-long tape-recording (cassette) about various kinds of bilingualism has been created by the CBC. "Bilingualism: Rags and Riches" can be obtained from CBC Learning Systems, Box 500, Station A, Toronto 1, Ontario.

[5]The Department of Elementary Education at the University of Alberta offers several undergraduate courses in TESL. The same department also offers M.Ed. and Diploma programs in elementary education with concentration in a number of areas, one of which is TESL. For further information about these, write to Dr. Myer Horowitz, Chairman, Department of Elementary Education, University of Alberta, Edmonton.

[6]M. Ramos, J.V. Aguilar, and B. Sibayan, *The Determination and Implementation of Language Policy* (Dobbs Ferry, N.Y.: Oceana Publications, 1967).

been taught in the native language for two years took only six months in Grade III to catch up in English proficiency to the control group which had been taught in English from Grade I. A further significant finding was that children who were taught arithmetic and social studies in a Filipino language for the first two years of school scored significantly higher in those subjects than did the children taught in English from Grade I.

In Sweden, children who were first taught to read in their local dialect progressed faster in learning how to read the national language (literary Swedish) than did children who had been taught solely in the national language.[7] The children who first learned to read in their local language excelled over the others in word recognition, in speed and accuracy, and also appeared to be more interested in reading.

In a recent study done in Mexico, it was found that Indian students who had first learned to read in their native language read with greater comprehension in the national language (Spanish) than did those who had received all reading instruction in the latter.[8]

From studies like these it appears unquestionable that children learn to read English (or any second language) better and faster if they are first taught to read in their native language. The reason for this is probably that if children are given the opportunity to learn the *skill* of reading in their native language, they can later easily transfer this skill to any language. Furthermore, basic literacy in the native language can be acquired rapidly because, unlike English, the written representation of most languages is quite close to the spoken form of the language. One linguist working on an Indian literacy program in Alberta has stated that adult Indians can learn to read in their language in two weeks. Even if six or eight times as much time would be allowed for Grade I children, this would still be remarkably fast.

Because of research findings such as those described above and requests from immigrant and Native groups, Education Minister Clark introduced amendments to the Alberta School Act in April 1971. These permit instruction in languages other than the charter languages of Canada. The charter languages are those guaranteed by the constitution – French and English. These other languages can be taught as subjects or can be used as media of instruction in Alberta schools. This means that if there is community demand, children can be taught to read in their first language. At the same time, however, they must be given instruction in English.

To use the time for English instruction wisely in a new bilingual school, the present approach to teaching English which does not differentiate between native and non-native speakers must be changed. Hopefully the second-language approach will come into increasing use. This is critical because the purpose of having bilingual schools is to increase literacy. No matter how well children learn to read in their native language, if the English language arts curricula take no account of first language interference, the aims of the new bilingual program are defeated.

In addition to greater literacy, other benefits should emerge from a bilingual program for non-charter languages. Children may no longer view the teacher or the school as a menace to their ethnic, racial, or home loyalties. The use of the children's home language in the school should reassure them that their language and their value systems are not about to be denigrated. On the other hand, the second-language approach to teaching English will ensure that children acquire a command over that language which offers them the key to economic mobility in Alberta society (pro-

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[7]Tore Österberg, *Bilingualism and the First School Language* (Umea, Sweden: Vasterbottens Tryckeri AB, 1961).

[8]Nancy Modiano, 'National or Mother Language in Beginning Reading: A Comparative Study", *Research in the Teaching Of English*, 2:1 (1968), 32-43.

vided that the business world does not practise dicriminatory hiring policies).

Recently Chief Dan George expressed fear that his minority group may be able to contribute nothing to Canadian society.

> And now you hold out your hand and
> you beckon to me to come across the street.
> Come and integrate you say.
> But how can I come? I am naked and
> ashamed.
> How can I come in dignity? I have no
> presents. I have no gifts.
> What is there in my culture you value?
> My poor treasure you can only scorn.
> Am I then to come as a beggar and
> receive all from your omnipotent hand?[9]

The bilingual program for non-charter languages is based on the concept of language difference, *not* language deficit. It recognizes that children of minority language groups have languages and cultures worth cherishing and sharing with the rest of Canadian society. ●

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[9]"His $15,000 Speech Worth 10 Times More", *The Edmonton Journal* (April 18, 1971).

APPENDIX B

"NEWSLETTER OF THE BILINGUAL STUDIES COMMITTEE"
University of Alberta

Recent Publications on Bilingualism:

Darnell, Regna. 1970. The Kaska Aesthetic of Speech Use. In R. Darnell, ed., *Athabascan Studies: Special Issue of the Western Canadian Journal of Anthropology.*
1971. Sociolinguistic Perspectives on Linguistic Diversity *and* The Bilingual Speech Community: A Cree Example. Both in R. Darnell, ed., *Linguistic Diversity in Canadian Society,* Linguistic Research, Inc., Edmonton.
1971. (with A.L. Vanek). *Intensive Oral Cree: An Introduction.* Being used for classes this year; to be revised for formal publication.

Lupul, M.R. 1970. Minority Languages in the Alberta School System. *Report of the Conference on Multilingualism for Canada.* Edmonton, Ukrainian Students' Club, University of Alberta Students' Union.

Parker, Douglas. 1970. *Testing and Evaluation.* Edmonton, Alberta Teachers' Association.
1971. Implementing Achievement Groups for Better Modern Language Learning. *French Review.* In Press.
1971. Section head. *Annual Bibliography of Modern Language Teaching.* American Council of Teachers of Foreign Languages.

Sampson, Gloria. 1970. *The Language of Culturally Different Children.* Distributed by the Department of Education, ~~University~~ Province of Alberta.
1971. Language Deficit or Language Difference? Submitted to *Alberta English.*
1971. The Strategies of Cantonese Speakers Learning English. In R. Darnell, ed., *Linguistic Diversity in Canadian Society.* Linguistic Research, Inc., Edmonton.

Schmidt, Wilfred. 1971. (with A. Nzimande). Cultural Differences in Color-Form Preference and in Classificatory Behavior. *Human Development.*

Vanek, A.L. 1969. The Hierarchy of Dominance Configuration in Trilingualism. (on Lusatian in Texas). *Lětopis 14.*
1971. (with Regna Darnell). Canadian Doukhobor Russian in Grand Forks, B.C.: Some Social Aspects. In R. Darnell, ed., *Linguistic Diversity in Canadian Society,* Linguistic Research, Inc., Edmonton.
1971. (with Regna Darnell). *Intensive Oral Cree: An Introduction.* Being used for classes this year; to be revised for formal publication.
1971. *Canadian Doukhobor Russian Lexical and Dialectological Questionnaire.* Linguistic Research, Inc., Edmonton.

Urion, Carl. 1971. Canadian English and Canadian French: A Review and A German-English Interlingual "Key." In R. Darnell, ed. *Linguistic Diversity in Canadian Society.* Linguistic Research, Inc., Edmonton.

Newsletter

BILINGUAL STUDIES COMMITTEE

UNIVERSITY OF ALBERTA

R. Darnell and A.L. Vanek, Editors

Volume 1, Number 1 Fall 1971

J.W. Chalmers, Ed.D., *Associate Professor, Educational Foundations.*
Regna Darnell, Ph.D., *Assistant Professor, Anthropology.*
Bruce L. Derwing, Ph.D., *Assistant Professor, Linguistics.*
Metro Gulutsan, Ph.D., *Associate Professor, Educational Psychology.*
M. Robert Lupul, Ph.D., *Professor, Educational Foundations.*
Mary Lois Marckworth, M.A., *Assistant Professor, Linguistics.*
Madeleine Monod, Ph.D., *Associate Professor, Secondary Education.*
Pierre Monod, Ph.D., *Assistant Professor, Romance Languages.*
Douglas V. Parker, Ph.D., *Associate Professor, Secondary Education.*
Manfred Prokop, ~~M.A.~~ Ph.D., *Assistant Professor, Germanic Languages.*
Ernest Reinhold, Ph.D., *Professor, Germanic Languages.*
Gloria P. Sampson, Ph.D., *Sessional Lecturer, Elementary Education.*
Wilfred Schmidt, D. Phil., *Professor, Educational Psychology.*
Carl Urion, B.A., *Sessional Lecturer, Educational Foundations.*
Anthony L. Vanek, Ph.D., *Associate Professor, Slavic Linguistics.*

The Bilingual Studies Committee of the University of Alberta was founded May 17, 1971. Its membership crosses disciplinary and faculty lines, including representatives from Arts, Education and Science. Officers are Douglas Parker, Chairman, and Gloria Sampson, Secretary. A small committee consisting of Regna Darnell, Bruce Derwing, M.R. Lupul, Manfred Prokop and Anthony L. Vanek will coordinate the activities of the larger group. Plans were made to publicize the existence of the Committee through a Newsletter. Publication has been subsidized by a grant from Linguistic Research, Inc., Edmonton, 11242 - 70 St.

Although the initial aim was to increase contact among scholars within the University community, it quickly became apparent that the Committee must concern itself with problems of bilingualism, understood to include any situation in which two or more languages are spoken, in Alberta, Western Canada, and Canada generally. Many of the members are already engaged in such research.

Other aims include providing a forum for discussion of language problems in Alberta, emphasizing the positive resources inherent in maintenance of linguistic diversity, evaluating bilingual school programs in terms of long-range educational planning. In addition, the Committee

hopes to encourage research in the area of bilingualism. Results are to be brought together in a data bank which would be available to members of the University and the larger community. Eventually it is hoped that the Committee will grow naturally into a research center for the study of bilingualism in the Province.

A survey of existing, although scattered, resources on the campus indicated that the following courses deal, directly or indirectly, with bilingualism:

Anthropology:
- *308 - Introduction to Culture and Language* (Darnell, Asch)
- *403 - Culture and Language* (Darnell)
- *507 - Seminar in Linguistic Anthropology* (Darnell)
- *487 - Readings in Regional Ethnology (Introductory Cree)* (Darnell)

Educational Curriculum and Instruction:
- *393 - Introduction to Teaching English as a Second Language* (Sampson)
- *356, 456 - Curriculum and Instruction in Secondary School Foreign Languages* (Monod, Parker)
- *403 - Programs and Methods in Teaching English as a Second Language* (Sampson)
- *458 - New Approaches to Foreign Language Instruction* (Monod, Parker)
- *453 - Advanced Curriculum and Instruction in Foreign Language Teaching* (Monod, Parker)
- *503 - Program Development in Second Languages at the Elementary Level* (Sampson)
- *656 - Secondary Education Foreign Language* (Monod, Parker)

Educational Foundations:
- *352 - The Education of Selected Immigrant Groups in Western Canada: An Historical Study* (Lupul)
- *355 - The Education of Native Peoples in Canada: An Historical Study* (Urion)
- *586 - Topics in the History of Education in Eastern Canada* (Lupul)
- *587 - Topics in the History of Education in Western Canada* (Lupul)

Educational Psychology:
- *473 - Language and Cognition in Development* (Schmidt)
- *477 - Psychology of Second Language Learning and Bilingualism* (Gulutsan)

German:
- *330 - German Language and Culture* (Prokop)

Linguistics:
- *300 - General Linguistics* (Derwing)
- *388 - Contrastive Analysis* (Marckworth)

A number of research projects are currently being carried out by members of the Committee which deal with bilingualism; most of these are sponsored by the University of Alberta.

Regna Darnell has been studying multilingualism and language learning among the Cree in northern Alberta. Work with kindergarden children has developed into efforts to develop teaching materials in Cree. She is also engaged in teaching Cree to adults and training native speakers of Cree to teach their own language through the Department of Extension and the Department of Anthropology. Field research has been sponsored by the University of Alberta and by the Boreal Institute.

Bruce Derwing has a University of Alberta grant to study developmental aspects of rule-governed creativity in children and learner-controlled foreign language instruction.

Metro Gulutsan holds a University of Alberta grant to study the psychological correlates of the transfer of learning in one language to use in another language.

M. Robert Lupul is completing a manuscript for the University of Toronto Press on the relationship of the Roman Catholic Church to education, primarily in Alberta and Saskatchewan. He deals in detail with decisions about official languages, whether the areas should be unilingual, bilingual or multilingual in their schools, churches and political institutions.

Douglas Parker has a University of Alberta grant to investigate the problems of using commercial 16 mm films in teaching English as a second language. He is concerned with the feasibility of providing multiple sound tracks of varying degrees of linguistic complexity to aid in developing aural comprehension.

Manfred Prokop is studying memory gradients and differential retention capacities of audio-lingual drills in language learning.

Gloria Sampson is engaged in research to ascertain if there is a universal phonological hierarchy (in Chomsky and Halle's terms). Procedure is to examine, through techniques of error analysis, the actual phonological mistakes speakers make when learning a given target language (in this case English). Informants are native speakers of Cantonese between the ages of 7 and 10 years who are learning English. The next stage is to compare data from children of another language group, in this case Cree. These languages have been selected because their phonological inventories are "simple". That is, neither language has complex morphophonemic rules. The Cree data will draw on an M.Ed. thesis by Stephen Shaw on research techniques for writing a partial curriculum for teaching English as a second language to Indian and Metis students.

Anthony L. Vanek is a linguistic consultant for the Cree language teaching program and is working on the preparation of a textbook. He holds a University of Alberta grant to study linguistic expressions of politeness in several Western Canadian languages, especially Russian, Ukrainian and Cree. He is also engaged, with Regna Darnell, in an extensive sociolinguistic survey of Doukhobor Russian as spoken in Grand Forks, British Columbia.

By Mrs. J. Hutchinson
Submitted February 23, 1972

I would like to see encouragement given to the preservation of ethnic cultures as follows:

1. Folk Festivals; i.e. in St. Paul a festival featuring French Canadian songs and dances; in Taber a Japanese one; in Camrose, Scandinavian; in Beiseker, German. These entertainments should be on an amateur basis, utilizing the cultural knowledge of the respective areas' predominant ethnic group. Research and authenticity of costume, music and dance would be essential -- possibly a valuable project through the schools or local drama groups.

Organized through the auspices of local service groups, folk festivals would, in my opinion, be worthy of financial assistance from the government.

2. A professional group engaged to present a wide variety of ethnic songs and dances, to travel the fair circuits in Alberta.

3. Financial assistance to ethnic groups who enter floats in parades throughout the province; these floats to depict some aspect of their cultural background.

4. Encouragement of ethnic food fairs.

5. More knowledge of our varied cultural background included in the school curriculum, particularly in the field of music.

6. Financial assistance provided to groups wishing to establish cultural and/or pioneer museums, and also to districts compiling histories of their areas.

By The Alberta Highland Dancing Association
Submitted February 24, 1972

In reply to your advertisement in the Edmonton Journal of January 14, 1972 we , the ALBERTA HIGHLAND DANCING ASSOCIATION, take pleasure in presenting the following submission for your information on this form of our Scottish heritage.

a) We believe that all ethnic peoples should have the opportunity of sharing their cultural heritage with those of other backgrounds who are interested in understanding and participating with them. This is one of the most rewarding areas of our HIGHLAND Dancing program, that our membership is composed of people of such varied origin, who participate purely for the joy and pleasure that parents and children alike, receive and give to others when the children participate in both competitive dancing and perfromong in concerts, etc. That camaraderie bespeaks the old tradition of "Scottish Hospitality". The peripheral benefits of this cultural form of the Scottish arts are better "felt than telt". What pleasure to go to a gathering and see the whole family out to see on member dancing. How delightful to find Scottish, English, Irish, Frnech, German, Italian, Chinese, Scandanavian, American, Ukrainian and many other nationalities all together, never thinking of where they came from, but all participating even in competition, with the one requirement -- GOOD SPORTMANSHIP. We feel this helps "our Canadian mosaic" of people to get to know each other and does not separate us into our own little corner. The costs are heavy and have been shouldered through the years by sheer hard work on the part of those who love "HIGHLAND". This then, would be our answer to your first question -- "What do you believe should be preserved, developed and encouraged from Alberta'a ethno-cultural heritage?" Things that can be shared and enjoyed by others as well as ourselves.

b) "What priorities should the Government of Alberta set, and, in your opinion, what would contribute to their effectiveness?

We feel that Government priorities are difficult for anyone outside the immediate question to assess unless they are aware of all the available information. We have therefore prepared a summary of the Art of Highland Dancing for your information. We are including a copy with our submission. We would like to suggest that a committee composed of representatives of a number of groups in this area might help promote the exchange of ideas that is always so beneficial to the community at large. It is the interaction with

people that helps to correctly assess the success of programs. This is one reason that we feel "The Alberta Heritage Conference" has great potential. Communication is so necessary, especially in the multi-cultural areas.

We as an organization have endeavoured since 1925 to promote the sharing of our culture and traditions. However, we feel it would be a pity to lose the benefit of so many years of hard work through the lack of funds„ when the potential for sharing is so great. Scottish people and their love for Highland Dancing plus the other Scottish Arts were amongst the earliest settlers in the West. It isn't any wonder that these traditional pleasures are now being enjoyed not lonly by their children but also their friends from around the world. We have made some suggestions where we feel we would like assistance to reach out into the more rural areas and share our pleasures further.'

c) "What participation by individuals and groups would you recommend?"

We feel that individuals who show promise in different fields should be worthy of assistance in progressing further in their studies. We don't think that cultural development grants etc., should always be considered as social development projects. Potential talent and effort should be recognized whereever it is found. We must be careful to encourage the individual who is talented and not just cater to mediocrity. There are the other areas where participation for pleasure us desired and these should be so recognized. Sometimes it would appear, that certain groups are preferred above others as far as assistance goes, whether or not they are deserving. Some orgainizations seem to get assistance while others work for everyting they get. We have a Dancing membership of close to 1000 dancers, many of whom are among the best in the WORLD. Alberta has many dancers who have won championships including the Canadian, North American, the British Overseas, and even the World Championship.

The foregoing are short answers to big questions. We are enclosing a submission for your Cultural Heritage Conference giving a little more detail. We are also Enclosing a summary on Highland Dancing which has been itemized and could be used for reference.

HIGHLAND DANCING

Historical Background

Scotland may be divided into three definite regions: The

Northern Highlands, the Lowlands and the Southern Uplands. Good pasture is scarce however, except in the Uplands near the English border. Two-thirds of Scotland's people live in the Lowlands -- a narrow belt of fertile land between the Highlands and the Southern Uplands.

Scotland's coasts have been penetrated by the sea more often than any other part of Great Britain due to the number and variety of inlets. It does not therefore surprise us to think that the Scots have always been known as hardy, war-like people. They have to be! This militaristic theme is very prevalent throughout all their forms of dancing. But, there is also to be found a distinct flavour of kinship, honor, hospitality and friendliness. Many of these dance characteristics have been influenced to a great extent by the physical geography of the country.

Much of our Canadian history reflects the names of Scottish settlers who helped settle our land. In the western part of Canada we hear of such men as Alexander MacKenzie, Simon Fraser, Donald Thompson and Lord Selkirk, to name a few. Even the names of our Prime Ministers have had a ring of Scottish heritage. While a part of Britain, the Scots have always continued to enjoy their traditions and cultural heritage which has added colour and pleasure to many gatherings. Who can deny the thrill of the skirl of the pipes, while youngsters are dancing the highland dances in full Scottish garb of such brilliant hues.

There is a very strong interest on the part of many of the young people regardless of their own ethnic background in this art and this interest is what we wish to expand. Young people who are busy learning the skills of highland dancing and related art forms and using them for the pleasure of others by performing at concerts etc., are using their time in a meaningful manner.

Alberta Highland Dancing Association (Canada), Provincial Board

Although the Provincial Board of the A.H.D.A. (Canada) has only been active since 1965, the branches have been functioning for about forty-five years. Like most organizations connected with our youth, it has grown considerably and still continues to do so. Where in 1939 entries in competitions would be about 29 dancers, today the same center would have over 400 competitors in an open competition.

The Provincial Board was formed as a means of directing

the branches for better competition amongst the dancers of the whole province, who today number about 1000.

We have been fortunate to have had support and trophies donated by various business firms, teachers, branches and interested people. This support augmented by the hard work of our members has enabled our various branches to sponsor many competitions for our dancers over the years. The quality of dancing in Alberta is of a very high standard, but the increased number of participants does present increased costs.

We are now sponsoring Provincial Championships, with the winners travelling to Toronto to take part in the Canadian National Championships, but once again we find that our costs are rising along with our enthusiasm. We are indeed grateful for the assistance we have received towards these expenses and would hope to continue this program as we do consider it helps to encourage excellence amongst the dancers.

This year we also sponsored and are assisting in workshops for dancers and teachers with the idea of furthering Highland Dancing in the province, and feel that we should apply for any grants that are available. With a visiting instructor in November, we had 314 participants in a provincial workshop in Edmonton, which lasted three days. In Red Deer there were about 40 dancers out over a two day period and in Calgary, in three days there were close to 200 present. This did not include beginners and early novice dancers. The Edmonton branch has extended its borders to include a number of dancers from Hanna, Cold Lake, Edson, Hinton, Fort Saskatchewan, Sherwood Park, St. Albert, Toefield and anywhere there is not a local branch.

Our Alberta dancers are well known for their quality of dancing both across Canada and the United States as well as overseas. On several occasions they have won championships at the Edinburgh Festival and Overseas Scottish Games. They have also distinguished themselves for Canada on a number of occasions by bringing back to our country the British Overseas Championship, and the World Championship, both Junior and Adult, the most recent being in 1969 when Angus Clay MacKenzie, an Edmonton dancer and teacher, returned to Edmonton with "The Adult World Championship", the first time it has left Scotland.

Our Provincial Board is a co-ordinating body made up of delegates from each branch. This executive endeavours to plan for provincial efforts which will develop co-operation throughout

the branches. In this regard, The Alberta Provincial Championships (only for Alberta dancers) are held yearly and declare champions in five classifications. These champions then proceed to the Canadian National Championships held yearly at the C. N. E., where they compete with the other provincial champions for the Canadian title. Alberta has been successful on several occasions in having the Canadian Champion and Runners Up come from this province.

Branches

At the present time there are branches in the following areas: Calgary, Red Deer, Edmonton and Jasper.

There are two local competitions held in each branch every year. (Jasper has not had a resident teacher for the last two years and has not been able to have activities. However, they now have a new executive and are planning to renew their program this fall.) These competitions are closed and are confined to the dancing members within each branch. There is also an open competition in each centre once a year, which is open to any Highland Dancer who chooses to dance there.

The Edmonton branch holds a Scottish National Dance Competition in January of each year. This event is very popular and is for dances which are not Highland Dances. This year there was an entry of 286 dancers from Edmonton, Calgary, Red Deer, Hanna, Regina, Saskatoon, Ponoka and this in the middle of a cold winter. The Edmonton branch also sponsors the Northern Canada Championships (Sanctioned by The Scottish Official Board of Highland Dancing) every second year. This is a specialized Championship in which each dancer must be judged by three judges at one time for each dance. This is usually held on July 1st and draws competitors from all parts of Canada and the United States.

It must be noted that the expenses for these competitions run quite high as each one is a special event and awards and trophies are required for each one. These games are sponsored and paid if full by the branches where they are held. This represents a considerable amount of time and money invested in medals, trophies, cash awards, payment for Hall rentals, Judge fees, Judges travel costs and accomodation etc. (For each separate competition) It also represents a true devotion on the part of the General Membership of the A. H. D. A. as all work is done by volunteers and costs are paid by them.

We have prepared an appendage with further information on the origin , cultural influence from France, multi-cultural aspects, style, costumes, introduction to Canada of Highland Dancing, international organization, examinations, branches, etc. The information of the cost of costumes has been included to show that parents are contributing in a very great way to the preservation of this art and happily so because of the great pleasure it gives them and others when "Highland" is on stage. As one lady so aptly put it -- "It makes you 'tingle' when you see a good Broadsword performed well and in such a colourful costume." How true! A group of 20 dancers -- all with swords flashing, performing in precision squares with kilts, red jackets, black busbies and sporrans swinging, would thrill anyone, regardless of where he came from.

This then, is highland dancing -- whille it is traditionally Scottish -- it is enjoyed by all.

Present Outreach

At present, out dancers contribute to the community in the following ways:

Many free performances at Senior Citizens' homes.
Many free performances for Senior Citizen Recreation Centres.
Many free performances for hospitals.
Participate in Community concerts with other groups as a part of the mosaic of Alberta life.
Participate in Folk Arts Concerts.
Participate in United Nations Concerts.
Participate in Community League talent shows.
Participate in touring groups with other ethnic dancers.
Many solo performances.
Enable dancers to participate with other groups and appreciate other cultures by sharing in concerts and folk festivals.
Participate in workshops with instructors who are skilled in teaching, thus enabling dancers who cannot travel to get added instruction at home.

SUGGESTIONS FOR FUTURE OUTREACH IN ALBERTA

1. Touring Groups and Concert Parties

If grants were forthcoming, our branch could make arrangements with other towns and centres in their area to sponsor concerts which could be in the form of a 'Tattoo'. This would introduce these forms of Scottish Arts into these centres and we would try to encourage and stimulate interest in Highland dancing and Scottish culture, generally.

Buses and accomodation would have to be paid for as some of these centres are not large enough to sponsor a large group of

dancers and pipers. The Red Deer Branch could reach out into Central Alberta, The Calgary Branch into Southern Alberta, and the Edmonton Branch into Northern Alberta.

2. Teacher Aid

We have had requests to send teachers to places outside the larger cities, but it is too expensive to send a teacher to travel and pay overnight accomodation for eight or ten pupils. With financial assistance in this area, it would be no doubt appreciate by these localities and the dancing membership would likely increase over a period of time to where it could be self supporting. If it was not possible to send a teacher every week or every second week, we could arrange to send in a workshop once a month with a qualified instructor until a teacher becomes available.

3. We would like to plan a Scottish Festival of the Arts to encourage participation in all the forms of the Scottish Arts and the co-operation of all associated groups. This would include Scottish Country Dancing, choral groups, solos, story telling, speech arts, Scottish National Dancing, Gaelic songs, as well as Highland Dancing, Piping and Drumming and Pipe Bands. This would not doubt be a costly project for the first few years, but once it became established it would be a very valuable asset to any community. We had thought it would lend itself especially to the Jasper area, where we have a branch which has had to become inactive because of the lack of a teacher. They have an excellent Pipe Band however, and a new executive who are very enthusiastic.

4. We would also like to include in our request, a system of scholarships where deserving dancers would be able to have travel grants to attend summer schools or workshops in other parts of the country. There are many excellent opportunities in Canada for exchange of ideas, but travel costs are so high because of the great distances. These young people are a credit to our country and would appreciate any opportunity to travel to some of the distant competitions.

5. We would also like to be able to give scholarships to dancers who are showing potential and ability. This would help them to continue in their studies and also for costumes, slippers, etc. These applications would be screened by a committee set up for that purpose.

APPENDAGE TO SUBMISSION CONTAINING
FURTHER INFORMATION OF INTEREST

1. Origin of Highland Dancing

Formalized Country Dances came to the United Kingdom about the 18th Century. They also had sword dances, ritual dances, etc. that were connected wilth old folk customs. In Scotland, four basic types of dances arose:

1. Highland Dances
2. Scottish National Dances
3. Reels of many varieties
4. Scottish Country Dances

Descriptions of the early dances of Scotland (prior to the 18th Century) are very meagre. The reason for this poverty of description is that the Scots, while practising the musical arts, did not actually record them. The Scots have been adverse to writing down their dances. In fact, their folklore and songs, music and dances have been handed down almost totally by word of mouth.

Then came the times of John Knox, when dancing was looked upon as a sin. We must remember however, that dancing or sports of all kinds had very much obscured the original significance of religious ceremonies and the Puritans were endeavouring to return to the simplicity of Ancient Times, when they sought to curtail somewhat the amusements of the people. Yet, somehow the 'efforts of the kirk' to squelch the dancing failed in the early 1700's when there was a general revival of Folk Dancing throughout Scotland.

The National Dances of Scotland, unlike the folk dances of most other nations do not seem to have been confined to one grade of society only. They were and are performed by Laird and Tenant, Farmer and Herder. At one time dances were only performed by the male warriors, but in the 18th Century the first recorded Country Dances appeared in which men and women dance together with equal status.

2. Cultural Influence

Influence of cultures are reflected in the folk arts. Folk Dance in general follows ethnological rather than political boundaries. Scottish Dancing has been influenced to a great extent by

its other European neighbours. Scottish technique and presentation is French in character and goes back to the days of "Auld Alliance' and the times when the mercenary armies of France were largely Scottish. The dancing in its' elegance and carefully detailed steps is closely allied to the French Court and it is from there that both Highland and Scottish Country Dances derived their form. The 'Pas de Basque' movement, for example, was likely adopted from the French dancing masters and is closely allied to ballet.

3. Authentic Highland Dances

The dances which have been recognised as authentic Highland dances are the following:

a). Highland Fling -- The Highland Fling is the dance of victory, traditionally done on the small round targes (shields) carried by Clansmen in Ancient times and untill the break up of the clans in 1745. This dance in done on the spot with very technical movements.

b) Sword Dance -- The Sword Dance is considered to be one of the oldest Scottish dances. Some histories date it as far back as 1054 when Malcolm Canmore, a Celtic Prince, defeated one of MacBeth's chiefs at a battle near Dunsinane. He took his opponents sword and crossed it with his own on the ground, symbolizing the sign of the cross and danced over them in exultation. It was considered bad luck to touch the crossed swords -- a bad sign for the battle to come. It is still bad luck, for the judges now disqualify any dancer who touches the sword in competition.

c) Strathspeys and Reels -- Are reputed to have been danced toward the end of the 17th Century and Jacobite Days, handed down traditionally by ear before the earliest printed tunes appeared.

d) Seann Truibhas -- A dance of obscure origin. The name come from the Gaelic language, meaning 'old trousers', and possibly refers to the times when the Scots, by law, were forbidden to wear the kilt. The Act of Proscription passed in 1746 sought to curb the national spirit and characteristics of the Highlanders by the forbidding of the wearing of Highland dress. Hodden grey trews or knee breaches had to be worn instead of the kilt, and no tartans. Others say that this old dance was called Scottish Measure and was the only one that the Highlanders would condescend to dance in this much dislike garb. It thus became known as Seann Truibhas.

4. Style

Scots are very enthusiastic about their dances and enter into them with a great deal of zest. The steps are precise, light and quick. Carriage of the Body is very erect and the supporting leg is kept straight. The toes are pointed at all times when in the air. Good technique should never stand out. It should be a part of a beautiful whole. The object of achieving correct technique is to make it possible to dance with ease. It is in the music, technique and spirit that the real scottish dance tradition lies.

5. Grades in Dancing

To the uninitiated, Highland Dancing is the Highland Fling. However, the Highland Dances are extremely technical and dancers take examinations each year on Grade levels according to their level of advancement. The examiners are sent out from Scotland. Those examinations start at Pre-Bronze, and progress through Bronze, Silver, Gold, 1st Gold Bar, 2nd Gold Bar, and 3rd Gold Bar. At age 16, one may take an Associate Teacher's Certification and at age 21, one may become a Member Teacher.

INTRODUCTION TO CANADA OF HIGHLAND DANCING AND SCOTTISH CULTURE

1. Dancing and Scottish Culture

History shows us of the early arrival of Scottish settlers who brought with them their Scottish Culture, arts, clothing and language (the Gaelic language) and have shared these with the community but not imposed them on it. This includes such customs as Highland Games which included many athletic events as well as Pipe Bands, competitive Piping and Dancing, etc. These games were social gatherings of Fun and Celebration as well as competition. They were a contribution to the life of the community and developed a community spirit and increase in communication. They sometimes held "Ceileighs" along the same lines or would frequently end the day with a "Tartan Ball".

2. Multi-cultural Aspects of Highland Dancing

Highland dancing is not confined to those of Scottish background, but embraces people of many ethnic backgrounds such as Ukrainian, Greek, Chinese, Irish, Indian, Italian, English, French Canadian and others. We are proud to have a Chinese Canadian

Teacher of Highland Dancing in Saskatoon, who is also a judge of high repute and a member of the Scottish Official Board of Highland Dancing Adjudicator's Panel. The Alberta Branches use her services frequently. Additional benefits derived from Highland Dancing include pride in oneself both as a performer and as a competitor. Other personal benefits include: poise, good grooming, good sportsmanship, attention to detail, tidiness, music appreciation, rhythm, self-discipline, graciousness in winning or losing, and we feel it helps make good citizens.

3. International Organization

Since the early days, many difficulties have arisen in different parts of the world with the matter of variations in steps as many exponents of the art would introduce new ideas and variations of their own.

In 1949, a move was made to establish a representative Board of Control, the principal aims of which would be to stabilize the technique of Highland Dancing, to formulate laws and regulations covering every aspect of the art and to do everything in its power to further the interests of Highland Dancing. This move resulted in January, 1950 in the inauguration of The Scottish Official Board of Highland Dancing, commonly spoken of as the S. O. B. H. D.

In every part of the world where Scots are to be found, and particularly in every part of the British Commonwealth, there is usually a Scottish Society of some description and most of these societies are sponsors of Highland Dancing. As Ambassadors for this branch of the Scottish culture, the Alberta Highland Dancing Association (Canada) has become an affiliate member of the S. O. B. H. D., thus insuring that only the best quality of Highland Dancing will be taught and that the judges used in our competitions will be of the highest calibre. This, however, presents added expenses to our branches and to the provincial executive because of travelling costs ets., involved in bringing such people in to judge.

4. Edmonton Branch

Highland Games history dates back to 1914 in the Edmonton area, with the arrival of Mr. A. Miller here from Scotland. He competed in Piping and Dancing and went on to become Chairman of the Piping and Dancing Division of the Highland Games -- A position held for 22 years until his retirement in 1958. Another Pioneer in this area was Mr. Harry Lunan, a Piper, competitor

and worker for 'Highland' in Edmonton since 1923. The one who has been especially remembered for his contribution to Highland Dancing was Pipe Major Joseph Shirlaw, a founding memeber of the Edmonton Highland Association. His esteem can be best measured in this tribute received by his daughter, Mrs. Helen Turvey, after his death in 1962. It reads:

"To Pipe Major Joseph Shirlaw, who was active in this Association and Games from 1929 and onwards -- He was one who played such an active and influential part in the promotion of the Gael and Inimitalbe Dances of the Highlands of Scotland. Your own outstanding achievements in the Highland Dancing arena have provided through the years tuition and music of the highest calibre for dancers. The foundation laid by him and carried on so exemplarily by you and your own associated effort to the honour of the Shirlaw name shall continue through the years".

Is it any wonder that this man, when he came to Edmonton in the early 20' brought his love for Highland Dancing and Piping with him! He also brought his talented daughter Helen with him, who was distinguishing herself with her ability in Highland Dancing. This form of Dance was not common in the Edmonton area at this time and when Helen was on her way to perform at an Edmonton theatre on one occassion, all dressed in her kilt, some children thought she was an Indian because she had a feather in her hat! This will give some evidence of the growth of interest in this art in Alberta in the last fifty years, when we consider at present the number of competitive dancers in Alberta is almost 1000, and there are 37 teachers in Edmonton alone. There are also many who dance but do not compete.

This had involved much hard work on the part of the pioneers and present workers of the Games when we consider the difficulties they encountered, not the least of which was the weather. However, with true "Scottish Determination" they saw a job to be done to preserve their heritage, and they did it. The young lady previously mentioned, Helen Shirlaw, continued dancing her way around the country, dancing and winning championships in many areas, including the Banff Highland Games. She became Mrs. Helen Shirlaw Turvey and is now acknowledged in Highland Dancing circles as "Edmonton's Dean of Highland Dancing". Mrs. Turvey, or Mrs. "T", as she is affectionately called by many of her former pupils, was recently honoured on her retirement from teaching at a presentation and reception by the Edmonton Branch of the A. H. D. A.. It is the dedication of people like this that has been instrumental in preserving the Scottish Dances so that our young people today are able to have the privilege of taking part in these historic traditions.

It is from such a beginning as this that the Edmonton Branch has grown and now has an active membership of over 450 in 1971. These are parent members and so represent more than one dancer in a family in many cases. We also have 37 teachers and many friends who have remained interested in "Highland" long after their own children have grown up and gone away to other places.

The Edmonton Branch of the Highland Dancing Association came into being in 1938 through the efforts of the aforementioned gentlemen, and a few of their interested friends. The founding members of the Edmonton H. D. A. were: Mr. Harry Lunan, Pipe Major Joseph Shirlaw, Mr. Arthur Miller, Mr. Alex MacLeod and Mr. Bill MacWhinney.

It is to people like these that the Edmonton Branch owes its success and to its life members who have worked so hard over the years to establish the efforts of these pioneers. Those life members of whom we are so proud are: Mrs. Pat Cantin, Mrs. Betty Butler, Mrs. Helen Turvey, Mrs. Del Hill, Mr. H. Lunan, Mr. A. Miller, Mr. Alex MacLeod, Mrs. Con Smith and Mrs. Nancy Sloan.

ALBERTA HIGHLAND DANCING ASSOCIATION (CALGARY BRANCH)

The Alberta Highland Dancing , Calgary, was first formed in 1938 with Mr. Tom Craik as President; their aim being to foster and promote Highland Dancing. Membership fee was set at $1.00 and later raised to $3.00. The first competition was held in 1939 at the Al Azhar Temple with forty competitors. Medals were awarded at this competition. From then on four local competitions were held each year with certificates being awared in each dance. At the end of the fourth competition, medals were awarded for aggregate marks from the four competitions. This method of awards was continued until about 1946 when a medal was awarded for aggregate for two dances in each of two year age groups. From then on it prospered and grew in membership, and each year more competition was experienced among the dancers and in 1942, the first set of trophies was purchased for open competition and the design for the medal was made and the die purchased. This is the same medal which is still used today.

In 1966, it was decided to form the Alberta Highland Dancing Association (Canada), and the Alberta Highland Dancing Association, Calgary Branch came under their charter. This Association has steadily grown in membership until we now have almost 200 com-

petitors with two local competitions and one open competition each year. Medals are given for each dance in every age group and an aggregate trophy in each class. Seventeen special trophies are given each year.

Calgary Branch is a non-profit organization and all monies raised by the hard work of its members and teachers in such things as raffles, Charity Bazaar, home baking tables and a membership fee of $7.00. Entry fees and Admission to competitions help to keep the funds healthy. The Association also undertakes to pay Pipers fees and hall rentals for medal tests, given by the Scottish Dance Teacher's Alliance, for all interested Highland Dancers. The Branch contributes to the Provincial Championships and donated to the Scottish Dance Teacher's Alliance Workshop held in Banff in 1971. This Branch conferred life memberships on eight of its members, namely:

Mrs. Evelyn Leinweber
Mrs. Stella Mills
Mrs. Jean Simpson
Mrs. Helen Burndred
Mrs. Irene Walters
Mrs. Alice Haden
Mrs. Laura Wenger
Mrs. Betty Marshall

A HISTORY OF HIGHLAND DANCING IN RED DEER

Competitive Highland Dancing was introduced to Red Deer in 1934. Many dancing schools in the province were teaching a a simplfied version of Highland Dancing which we referred to as Hollywood Highland. Miss Betty Merchant, a former pupil of Ned Weyburn Studio of New York became very interested in the competitive form of dancing and took lessons from MacBeth of Calgary. In two years she mastered the technique to the point where she was often in contention for the aggregate against Mary Oakes of Calgary at the various competitions. Betty retired from teaching after her marriage and Bernice Hampton of Calgary taught for a short time at Red Deer. In the years 1934 to 1939 Alberta had many competitions throughout the province, to name a few: Elnora, Drumheller, Innisfail, Wetaskiwin, and who could forget that piper at Sedgewick who used to play outside the hotel windows to wake us up in the morning. The war years disrupted these wonderful outings until only the Edmonton and Calgary competitions remained.

In 1940, Mary Martin began teaching in Red Deer and during this period a number of local dancers began to compete in Edmonton and Calgary. She continued teaching until 1948 when she moved to Vancouver to continue her dancing career.

In 1947 Red Deer formed a Highland Dancing Association and held its first open dance competition, which was very well attended. Annual open competition has been held since that year and Red Deer will celebrate its Silver Jubilee this year on June 24th.

Loree Martin (Vellner) began teaching in 1949 and under her capable direction Red Deer pupils made the transition from the old style to the new, based on the S. O. B. H. D. text book. Loree was one of the first Canadian dancers to compete in Scotland, winning the British Open Champion (Overseas) Trophy at the Edinburgh Festival in 1954. She also is a recognized international judge of Highland Dancing, having been asked to officiate at other festivals in the Commonwealth when her time allows.

Red Deer now has another excellent teacher in the person of Arlene Bain (Pederson). She is a very dedicated teacher and her pupils have been very successful in open competition.

The membership of the A. H. D. A. (Red Deer) Branch continues to grow and under the influence of these two fine teachers, Red Deer looks forward to many more years of progress and success.

OTHER BRANCHES

The Cochrane Branch was functioning for about 10 years, but because of distance, found it difficult to continue. The Red Deer Branch has had Highland Dancing in that areas since 1934. They have submitted the foregoing history. The Calgary Branch have been active in that area since 1938, although there were Games held in Banff from 1928-1931, sponsored by the C. P. R. The Calgary Branch have also made a submission. The Jasper Branch has been holding Festivals or Competitions since 1960 and have been very gracious hosts to Alberta dancers and visitors from other provinces since that time. They are however, without an instructor at this time and have not been able to sponsor competitions for the last two years. The Provincial Board would like to see their way to sponsor a travelling teacher for them or a workshop each month. Medicine Hat and Lethbridge have also requested teachers, although they do not have a Branch or a Centre as of yet.

COSTUMES

At this point we would like to note the heavy costs to dancers, who as well as paying for lessons, are required to wear authentic costumes as approved by the S. O. B. H. D. including:

1. Highland Dress -- kilt, velvet jacket or wesket and blouse, tartan socks to match kilt, dark trews, dancing slippers. A complete outfit is valued at the lowest at $75.00 for a child. Prices range up from this.
2. Sailor's Hornpipe --Sailor Suit, Hard top Sailor Hat, soft soled dancing slippers.
3. Irish Jig -- requires authentic costume, also firm soled Jig shoes.
4. National Dress -- The Aboyne Dress or a White dress and Tartan sash are required for these dances, and also dancing slippers. Highland slippers are hand made and must fit the foot snuggly to show the foot movements. They cost anywhere from 9.00 to $14.00 to have them made.

By Old Cabin Crafts
Submitted February 29, 1972

The Board of Directors of the "Old Cabin" Crafts Society appointed this Committee to comply with the request contained in your advertisement regarding the Cultural Heritage Conference. The Committee subsequently met in discussion, deciding to mostly restrict itself to the Crafts aspect of the questions posed in these, recognizing the fact the other groups have an equally high qualification, when it comes to such fields as literature and the performing arts.

Considerable time was devoted to reaching a working agreement on the meaning of the wording and the issues of your ad. One of the views expressed and worth passing on, contended that the whole "ethno-cultural" concept is a very weak one, deriving its popularity only from the fact that little else seems to be available. It is getting far more attention than warranted by its value.

The preposition was put forward that our whole "cultural heritage" consists of little more than the frozen reflections of traditions, alive in the countries of origin of our immigrants at the time of their departure.

Since the simple person is the best perpetuator of tradition, but seldom shines as the creator of culture, our "ethno-cultural heritage" should be recognized as being a weak reflection of the stage of development of the culture pattern of foreign countries at some time in the past. Although interesting, perpetuating such fractured exhibitions will only lead to a continuing split in the Canadian population.

A person of say, Chinese descent, and one born in Iceland, practising Ukrainian egg painting in the tradition of the late 1800's, are likely to become proficient in the 19th century style of Ukrainian egg painting. It is doubtful, however, that they will come closer towards developing a Canadian culture.

Some of the quaint ethnic specialties, nurtured in given community groups, have a definite value. They do contribute to tourist attractions and form great material for local promotions. It seems doubtful whether tax payers' money should be spent to keep this sort ot activity alive.

Certain customs can contribute to the quality of life in Canada. The Committee mentioned the German tradition of October Fests and European Carnival activities. Such activities can temporarily unify large groups of people of totally different backgrounds and certainly add to the enjoyment of life in a Country not yet blessed with many activities of its own.

Looking at developments in the United States, it was felt that also in Canada, time will eventually accomplish the blending of viable influence into a pattern acceptable to the total population. Interference - governmental or otherwise- could unbalance this development and stress the differences between groups and interests. On the other hand, it could provide a fuller experience for more Canadians in educational as well as recreational terms.

When dealing with the crafts, the United States and the countries of Europe are again of great interest and able to give perspective to our own situation. Contrary to folkloristic activities, where tradition and "purism" become paramount, the crafts develop as dictated by a great number of influences. Depending on the requirements of the new country, the availability of materials and the demands of the people, the crafts have modified and in many cases have developed ways that are typically Canadian. How can we as Canadians, influenced by the mechanical revolution and accompanying loss of individuality in crafts, encourage the evolution of a distinctly Canadian culture from the wide variety of ethnic forms of expression?

The Committee wishes to make the following suggestions:

a) Preserve the methods and materials, the tools and techniques of the crafts, now in danger of disappearing. Tomorrow there will be no wainwrights, no saddlers, no coopers or cabinet makers to demonstrate real craftmenship and the astonishing results of long years of training and the love for one's work. The same attention should be given to Indian crafts - porcupine quill weaving or sweetgrass work is just about lost, replaced by the white man's innovation of bead work and embroidery. Using modern techniques and media to record the work of the old craftsmen will produce a library of priceless value and s source of reference and re-evaluation for many generation to come.

Develop and encourage the use of old crafts techniques by hobby clubs, individuals and possibly even through a Government sponsored workshop or exhibition.

b) Priority should be given to the most endangered crafts. In this context an absolute emphasis on excellence will have to be applied. It is no use to leave a shoddy record of a poor craftsman. Government sponsorship of a competition judging the ability to produce high quality work in using old techniques will greatly aid the movement to keep old crafts alive. It will also secure a core of craftsmen invaluable as teachers and mentors. Monetary and social stimuli could be applied. The value for historic and educational purposes warrants most any expenditure in this field.

c) If the Cultural Heritage Conference is to be a contest as to who is going to land the biggest chunk of tax money for the preservation of cultural diversity as a means to give depth and richness to life in Alberta, it seems to be imperitive to invite most everybody. The "Old Cabin" Crafts Society expresses its interest and willingness to supply at least one representative to speak for the Canadian craftsman of yesterday -- and tomorrow.

By Mr. Bruce Ferguson
Submitted March 3, 1972

The following statements are made in full cognizance of the fact that some programs initiated and pursued by the government are already existant. In these cases the reiteration is made to ensure and encourage the continuation of such activities.

a) Preservation

1. Land

Our natural resources are not usually considered as a part of our cultural heritage. But as in our economic system the land is the common denominator of our history, linking past to present to future. All efforts to establish provincial parks and parks in urban areas should be maintained and even increased, as growing technological and urban society will demand more areas of "nature" to escape from the complexity of problems inherent mass populations living in restricted spaces. Development of recreational facilities should be minimal within government parks, but should be encouraged by private interests in other areas.

I cannot overly stress that the quality of our lives, as always, is dependent upon our attitudes to our environment. Any economic developments which will alter basic, unique ecological systems should be considered as cultural losses. As we all fully realize, short term economic or political goals can stunt our opportunities for full realization of human potential if we do not respect the unique aspects of our environment.

2. Sites and Buildings

In this area through the Historic Sites Board, valuable work and research is being accomplished. The government program, if continued, ensures a public awareness of its heritage through erected cairns and preservation techniques. Perhaps this board could be more widely publicized in order that a greater number of individuals might present suggestions and briefs to them for consideration. There have been too many cases of buildings or sites damaged or destroyed before the Sites Board was made aware of the situation. Could it not be possible for municipalities to inform the Minister of Municiple Affairs before buildings of a certain age were torn down. This need not require legislation, but rather an awareness of the problem by local municipal affairs persons.

3. Artifacts and Works of Art

British legislation requires that all articles of historical or aesthetic value, which have been previously listed, are subject to scrutiny before exportation is allowed. If the articles are of significant value to the cultural life of the nation, they are purchased by the government or one of it agencies. If this is not possible some articles may be bought but are not allowed to leave the country. Our federal government is yet hesitant about such legislation. Yet in the case of our dinosaur artifacts, Haida carvings, Paul Kane's paintings, diaries, manuscripts and photographs and many other examples, our heritage is being bought by foreign bidders as a result of a lack of such legislation. As this can only be done at a federal level, the provincial government must act as a strong lobbying agent to fulfill such legislation. All efforts to establish this kind of law must proceed with highest priorities given.

4. Oral and Audio/Visual Records.

Too little work is being done provincially in the area of oral and audio/visual recording of our present cultural situation. Our technology has given us the benefit of tape recorders and video tape equipment. All programs utilizing these aids should be encouraged. Future researchers and biographers could provide us with more meaningful interpretations given the richer material resulting from these methods of recording. A program might be initiated by the Cultural Development Branch of oral and when possible, video taped recordings to gain unedited material on our history, unique processes which are being lost as ethnic groups are absorbed and the personalities involved in the province's arts. Educational television and commercial film and TV would also later be able to make use of this material to disseminate our history and culture on a broader scale.

b) Participation

1. Individuals in the Provinces should be made more full of the organizations in the government which are working for them. Encouragement, through the media, should be given to persons to submit ideas and proposals to the various government bodies functioning as historical and cultural aids. The responsibilities of such agencies as the Provincial Museum and Archives, The Historical Sites Board and the Cultural Development Branch should be widely and continuously supported in order that individuals and organizations can take full advantage of the opportunities available to them.

2. Local museums, galleries and historical societies are very important and the government should continue to support such activities. However, a greater deal of emphasis than has been exhibited formerly should be placed on providing resource persons and facilities to local situations. As the government has many fine professionals on its staff, as much as possible, they should be made available to be used by organizations at a local level in the form of courses, speeches, direct advice or handling of situations in which their training and experience is greater than those locally. If the government were to actively pursue a program of recording as suggested previously, the persons and facilities could be made available for municipalities to record cultural events deemed significant.

By Club Austria (Edmonton)
Submitted March 3, 1972

The foremost treasure of our ethnical heritage is our language. Through it, we gain access into the literary wealth of our ancestors, to their philosophies, their poetry, their beliefs and their mistakes. Language is the most effective link between us as Canadians and the people of our origin today and in many future generations from now.

While there are numerous opportunities to learn language in educational institutions, one cannot fully appreciate a language until one is exposed to it in its native form.

Most ethnic groups in Alberta today can provide the opportunity of listening to a language in its original form, containing the idiomatic subtleties and dialectic gems that normally one could never enjoy without extensive travelling.

The government could help by encouraging ethnic groups to maintain their languages on a working basis and perhaps by providing some library stock in the languages spoken by ethnic groups in Alberta.

Many ethnic groups can look back over a long history in the arts, be it music, dance, sculpture, or painting. Some can brag about outstanding classical achievements, others have had a wide range of participants from all population levels and something special for nearly all occasions.

Music, instrumental or vocal is a soul cleansing experience, and it appears to be most effective when one is actively engaged in it.

Although there are few people gifted to make outstanding contributions to music, most people have the capacity to enjoy it. We need much more time in our schools devoted to the appreciation of music. All children should have the opportunity to learn to play an instrument at the elementary school level and children should sing more in the schools. Ethnic songs should be a part of history, in social studies classes. We all need to sing more! I recall the tired faces of the men in defeated armies lighting up when they intonated their beloved tune once more.

Choir and band festivals and competitions could be helpful. This is an art that is hardly recognized as such and one meets fewer and fewer people that are familiar with it. It is the art to live. Which means to live within your means, to live with yourself in peace, to accept the day's challenge; to respect yourself, your fellow man, your own work and the work of others, your own desires and the desires of others and to enjoy yourself, to go out and identify yourself with God's wonderful creation -- to live and let live.

The duty to teach this art lies with the family and with the group. The state can help by recognizing that there is a difference between a folk-festival or wedding celebration, a ball or a social dance that provides recreation and a booze party which leaves its participants senselessly drunk and in despair; that there is a difference between a professional sports organization that merely provides a spectacle for non participating fans and a sports club that provides physical exercise and recreation for hundreds of people, men, women and children alike and that a healthy body is a good host for a healthy mind.

Any support and encouragement of associations or gatherings providing clean entertainment and the opportunity to practice sports, be it soccer, skiing, tumbling, curling or hiking, playing cards, or just getting together and chatting is contributing in the art of living. Traditional festivals, customs and ceremonies have developed for a reason. All of them have recreational values and require or allow for the participation of the entire family or group. There is reason to believe that the traditions and customs of a people played a major part in the fact that the group survived as such throughout time.

In summary, our recommendations are as follows:

- What should be preserved and in what priority?

1) Languages
2) Arts
3) Style of life and traditions (including food and style of dress).

- What can the government do?

1) Treat all cultures on an equal basis. St. Basil is no less a saint than St. Patrick.

2) Encourage practices and activities that help to give one ethnic group insight and understanding of the other.
3) Make education multi-cultural.
4) Do not just say lip service, practice multi-culturalism through government controlled news media such as CBC, museums, conservatories or institutions. Try to offset the strong American influence in our news media by paying more attention to the cultural riches of all Canadian peoples.
5) Financial assistance should be available, but only for courses that are obviously a credit to the entire community.

- To what degree should individuals and groups participate?

1) Each individual and each group should make it their cause to maintain their heritage. They must form their own choirs, bands and associations to further their ends -- nobody can expect to have the state or his fellowman do something for him that he himself is not willing to do.

By Hungarian Cultural Society
Submitted March 11, 1972

With reference to the issues listed in the notice:

(a) We believe each group within their own circles should preserve their art, handicraft, dances and traditional customs, especially on festive days or seasons pertaining to their own group -- this could further be stimulated by conducting workshops on history, art, drama, handicrafts, etc. and involving both youth groups and the old, middle-aged, etc. There could be several of these, as the interests are so varied of the members (and even Edmontonians), if well published -- it could be surprising how many are truly seeking ethnic heritage knowledge.

(b) The priorities that the Government of Alberta could possibly establish is to draw up a schedule of about 5 years -- and concentrating each year on a theme to develop within the groups and promote different areas each year -- in this way more depth can be accomplished than trying to cover too many -- as you can be apt to scan over it. I may even consider art, music and drama one year -- handicrafts, cooking, festive seasons another -- what I'm referring to is to give a choice of 2 or 3, so that you can get full involvement as one project may limit interest and not get a good cross section of the people involved at all times.

(c) If each group or individual met regularly during the year and had presentations of their projects -- one group can be enriched from the other's project and exchange of ideas would be most beneficial.

Further, we could ask them to enter competitions -- to our own group, I recommended to the dance group to select a May Queen -- (this would raise money for their costumes, etc.) and if each group did this, we could city-wide select an ethnic queen and attendants (similar to the community league projects). Our communities select their queen on a talent basis -- this has been proven to enrich and bring out talents within the communities during winter carnivals and talent shows. Should this stimulate interest in this area, then it could be extended into provincial competitions.

Personally, I feel no matter what program is adopted, competition of some manner between ethnic groups would hopefully create a greater challenge to each group.

If we can develop good programs -- workshops -- these could all be taped, televised and used in our schools -- our groups and I are sure that many others have been approached, especially by the Home Economics, Fabric and Dress, Beauty Culture, Drafting, Music, Drama, Art and many other classes to provide information and resource people or books that may be beneficial to them in their curriculum.

By Mrs. L. M. Kandler
Submitted March 16, 1972

The following are suggestions regarding the questions:

(a) What should be preserved, developed and encouraged from Alberta's ethno-cultural heritage?

and

(b) What priorities should the Government of Alberta set?

The preservation of any cultural heritage and in particular that of minority groups or, as we call them, ethnic groups, presupposes the preservation of the identity of the individuals belonging to those groups. The most important thing is to return to the individual his pride in his ethnic heritage. As long as he is estranged from this heritage, i. e. by considering it to be something shameful, something second rate, he will not be able to identify with it and will forever attempt to be someone else, that is to say, a member of that culture which has status and power. Attempts of this kind, however, are futile, because one cannot identify with others, if one rejects oneself. That is to say, the loss of that vital part of me (my heritage) will always make me feel incomplete and therefore less than the member of that culture to which I aspire. He will appear to me as having all the advantages, he will appear superior, not because he is, but because I feel inferior.

In my opinion, education of the adults, but in particular of the young, of each ethnic group and with reference to the group's individual psychological adjustment problems (minority complexes) is the first and most important step in preserving ethno-cultural heritage. Direct financial support and recognition of individuals of particular groups by the authorities in power is, in my opinion, a short-term solution and therefore secondary.

Those in authority have a double obligation, a moral as well as a financial one. The moral one, however, is more important, because the cause of cultural inequality has to be removed first. Individuals of each group must become aware of themselves as equal entities, not only within their respective groups, but within the community at large. They must become aware that their contribution is equal to the contribution of those whom they consider superior. For example, a Ukrainian member

of the community, who knows the literature, history and the customs of Scotland will want the Scotsman to accept with equal interest the literature, history and customs of his country of origin. Another aspect of this contribution is the emphasis on sharing one's culture, not only maintaining it. Intercultural, social and educational, communication should be encouraged, whereby the German could familiarize the Indian with his cultural background and vice versa. For, after all, familiarization with the language and other cultural elements can only be a gain to the individual and to society.

In my opinion the following is one priority that the Government of Alberta should set: the initiation and financing of settings in which the ethnic groups would have the opportunity of engaging in activities which would ensure the sharing of their particular cultural heritage with the others. The resulting benefit would be twofold: (1) the individual groups would be encouraged to work just a little bit harder at preserving those aspects of their culture that can be shared with and appreciated by the whole Canadian society, and (2) the individual groups would benefit from being exposed to and participating in a variety of cultures. Such a programme, it seems to me, would contribute much to the growth of the cultural potential of the whole Canadian society, making Canada a culturally richer, politically and economically more flexible and generally a very unique country.

By City of Edmonton Department of Parks
and Recreation
Submitted March 17, 1972

ARCHIVES -- OUTDOOR MUSEUMS

We propose that the Alberta Government sould immediately begin preserving an authentic record of the unique life style of the ethno-cultural groups which were early settlers in our Province. As the first step, elderly citizens' personal memories of everyday living patterns and important events should be recorded by a comprehensive program of interviewing, documents, letters and diaries throughout the province. At the same time, maps should be collected and preserved now. The interviews and documents then become the base from which history is told. The other major requirement is the preservation of buildings, furnishings, clothing, farm implements and other artifacts - unique in design or representative of a certain ethnic group of certain stages in settlement of the Province. These items must both be saved and displayed "in situ" or in an appropriate outdoor museum setting.

It is difficult in this day to say what has particular priority when old buildings are destroyed to make way for new structures; however, it seems wise to conclude that priority should be placed on gathering information in taped interviews with elderly citizens, who, when they die, take with them forever descriptions of early life in the Province.

Because of the diversity and quantity of material which could be presented for preservation it would be vital to have some "sifting process". One suggestion would be to set up a committee representing various ethnic or ethno-cultural groups, professional historians, curators, archivists, et cetera and decide what could be reserved. The Province might be divided into zones to correlate documents, artifacts, et cetera.

It is imperative that Canadians and Albertans become more aware and proud of their unique cultural heritage. There is great educational and tourist potential in the preservation of part or all of early settlements either on the site or incorporated into anoutdoor museum near the originall community. Once these museums, indoor or outdoor, together with historic sites, are developed, there should be an educational program set up in conjunction with the school system to bring students from various parts of the Province to these centres. Even with our

present museum facilities there should be a greater attempt to bring children from remote rural areas to visit, and to bring museums to the people to give them similar opportunities to students in the cities.

To broaden the tourist industry's scope in attracting Albertan, Canadian, and foreign visitors to various parts of the Province, the Tourist Association of Alberta should be encouraged to support the development of these centres.

CULTURAL CENTRE

Our Department, based on many years of contact with participants in a variety of cultural programs, feels that many new Canadians have contributed in valuable skills and knowledge towards community activities. We consider that the many ethnic centres and church halls are presently flourishing in a variety of cultural heritages through involvement in festivities and traditional arts and crafts. Further, existing public facilities do no fully meet the needs of individuals and groups and that much can be done to encourage sharing of a variety of cultural activities by everyone.

It is our belief that Edmonton Parks and Recreation could fill this need for the individual and groups if the Alberta Government supply financial assistance for the erection of a cultural centre complex. This building would respond to the cultural complexity of Northern Alberta's population and would not be but another architectural element in Edmonton. Creative efforts would be provided for all those who wish to share in the varied cultural heritage of Albertans.

We propose that lecture - demonstration programs dealing with the varied cultures in Alberta and using all available media techniques, be implemented. Such programs would bring about a deeper understanding and appreciation of today's complex society.

We further recommend that the word "ethnic" be eliminated. Such extinction of a word could make a new Canadian feel and think as a Canadian and encourage him to individually contribute more to the total community life.

In conclusion, we propose that all Albertans be encouraged to contribute to all phases of our recommendations.

By Dr. J. R. Kandler
Submitted March 22, 1972

The following should be preserved, developed and encouraged from Alberta's ethno-cultural heritage:

(1) The identity of the individual and his pride in his ethnic heritage.

(2) All cultural activities and expressions, whatever their nature and background.

(3) The history of cultural groups in Alberta.

(4) The continued existence of cultural groups as such, but with emphasis on sharing their cultural heritage with others and not on a continuing isolated existence.

The following priorities should be set by the Government of Alberta:

(1) The Government should remove "Multiculturalism" from the political arena, that is to say, from party politics, to the area of human resources development and education. The only hope of any cultural policy lies in the realization of the human potential of the individual and the enrichment of the cultural and social fabric of the community and nation. For this reason educational policies should embody the aforementioned principles and provide opportunities for development of our young along these lines.

(2) The Government should firmly establish the right of the individual to be different at all levels, such as race, religion, culture, including language and thought, and should guarantee the right to self-expression. Steps should be taken to ensure fair administration of such a commitment. The predominance of official languages over regional or group languages should be spelled out.

(3) The Government should support morally the preservation of all ethnic cultures, and the pursuit of all ethnic cultural activities, whatever their origin, and it should encourage the exposure of such activities to all parts of the community. Individuals of all cultural groups, that is all citizens in turn, should be encouraged to participate in all aspects of the cultural life of the community.

(4) The Government should support financially all deserving ethnic cultural activities which can be shared by all, on condition that they be offered to all for such sharing, and it should provide opportunities for so doing. The Government should also support financially those deserving ethnic cultural activities and expressions that, although they benefit the community, cannot be shared in the usual manner, if they are not capable of sustaining themselves and assistance is necessary in order to ensure their survival.

(5) The Government should not be required to support financially ethnic cultural activities that are for the exclusive benefit of cultural groups themselves, except in the case of our native people.

By I. L. Peretz School
Submitted March 23, 1972

In connection with the matter of the diverse cultural heritages in Alberta in general and the Cultural Heritage Conference in particular, we should like to make the following submissions:

1. As you may know, we have operated for more than forty years as a private, educational institution incorporated under the Societies Act giving instruction in both the Department of Education curriculum and in Jewish studies at the elementary school level. In addition, we operate pre-school classes, junior and senior high and adult classes in Jewish studies -- history, literature, traditions and the like, with instruction carried on in both the Yiddish and Hebrew languages. Further, we carry on a great many programs of cultural and traditional interest, and we bring speakers, musicians and artists to the community. It is our belief that educational institutions such as ours are among the most important vehicles available for the preservation and development of our culture, and we believe that the encouragement of such institutions deserve to be among the first priorities to be set by your Government.

2. We think it worthwhile to make some observations concerning the $150.00 per student annual grant that our school receives (for day school students) from your government. As is well known, parents who send children to schools such as ours carry a very heavy financial burden, supporting as they do both our school and the public school system. Our school was entirely privately supported until a very few years ago, and we find the provincial grant a great help indeed. Nonetheless, our per-pupil costs are roughly comparable with those of the Calgary Public School system, and we find that the provincial grant covers less than one-fifth the cost of educating each day school child. (For children in the pre-school and evening programs, we receive no Government aid at all). While tuition fees cover a substantial portion of the costs, private donations and other fund-raising schemes are relied upon for the balance of revenue required. In addition, children of parents who cannot afford our tuition fees are permitted to enroll their children free of tuition. It is our submission that the best way to ensure preservation, development and encouragement of cultures such as ours is through ensuring the existence of strong educational institutions. We therefore respectfully submit that the Government give serious consideration

By Sara E. Johnson
Submitted April 8, 1972

OUR CULTURAL HERITAGE

If we consider that our cultural heritage did not begin with the arrival of the whiteman in Alberta, then we must include the culture of the Indians which existed here for thousands of years before we came.

Most people tend to think of that culture as being backward savage and unenterprising, but now that our own enterprise has resulted in rivers full of sewage, birds full of poison, animals threatened with extinction and we ourselves threatened with the same, we can no longer afford to ignore a culture that could show after 8000 years of occupancy, a land of rivers full of fish and drinkable water, skies filled with clean air and birds, and woods and plains alive with healthy animals. Those people were proud and free and lived in a state of harmony with the living creatures around them, and never in all those 8000 years found it necessary to build an insane asylum.

The heritage of that culture was the wilderness! The natural surroundings of trees, grass, animals and birds. It has taken our sociologists until our time to discover that in order for human beings to maintain mental and social health, they must have continuous contact with the other kinds of living things, plant and animal.

What are we doing to make it possible for our children to enjoy this kind of cultural heritage? Most of my generation grew up on farms where this kind of daily contact with nature was possible, and we take that part of our experience for granted, but the only provision made for our children in the laws, is that 10% of land subdivided for housing and commercial development is supposed to be set aside for parks AND schools, and that even this can be negotiated away if the municipal government wishes to do so without regard to the wishes of the public. Any amount of money can be found for arenas, and big buildings which are a continuing expense, but any attempt to keep natural surroundings in areas big enough to be considered adequate, meets with the most implacable opposition.

Although I have been assured by many levels of government that the public's interests are being provided for, a great deal of

to increasing substantially the present per-pupil Provincial grant to private schools and/or increasing the scope of such grants to cover pre-school and evening programs or to consider relieving such parents of the public school tax burden in some way.

3. It is axiomatic that ethnic cultures are best preserved and transmitted if the original languages associated with them are not ignored. For the Jewish people, two languages -- Yiddish and Hebrew -- serve as the vehicles for transmitting the cultures. Yet there is a dearth of reference and research materials in these languages that are specifically related to the Canadian Jewish experience. We respectfully submit that the Government consider encouraging individuals or groups to prepare such materials in whatever languages seem appropriate and which would serve to perpetuate and develop diverse cultural heritages, especially with specific reference to the Canadian scene by providing the necessary funds.

4. We suggest that ongoing committees interested in various aspects of our cultural heritages be established. These should have participation from communal groups directly concerned We recommend a maximum of decentralization of decision making, with effective overall co-ordination, perhaps supplied by the Government of Alberta through the Department of Culture, Youth and Recreation but sponsored by the Government.

5. We would be prepared to attend and make representations on our school's behalf at your conference or at such time and place as you may suggest.

practical experience has proven that this simply is not so. There are a thousand ways in which the public's interest and their petitions can be circumvented and ignored in favour of the developer's financial interests.

I submit that unless iron clad laws are made, to provide for the public far more natural surroundings for the daily use of the people, we will soon be faced with the same jungle atmosphere in our cities and towns that is rotting the heart out of every city in the United States and is already affecting the major cities of Canada.

When I say natural surroundings, I do not mean the sterile artificial parks that are passed off as nature, full of foreign trees, and foreign grass full of "Keep off the Grass" signs. Even the dogs won't walk in them.

RESOLUTION

That the wilderness is a part of our cultural heritage and the availability of country areas in a natural state is not only a vital factor in maintaining our ecology but is equally necessary in the healthy development of our people and that not less than 15% of all land in urban areas should be set aside for this purpose only, and that the public's right to it cannot be set aside for any reason.

OUR ETHNIC HERITAGE

It has been said that an American is an American but a Canadian can be anything. We seem to operate under the unwritten law that we are all entitled to two nationalities: Canadian and whatever our parentage stems from. Because of this we have a freedom to be different that we may not always be aware of or appreciate.

Many of the customs of these second nationalities of ours, no longer exist in the countries from which they came. In many cases these people were members of minorities and countries which were overpowered by forces that not only drove these people out but destroyed the culture of those who remained behind.

Their dances and costumes and family customs are the living memorial of those past generations, and a source of pleasure and variety for us all. It is important that they be

preserved as accurately as possible, for even with the most dedicated effort to keep the ethnic heritage "pure", changes will inevitably creep in, because the people change, but I have noticed that unless there is a conscious effort to stick to the traditions, it is not possible to maintain the vitality and character which makes them such a pleasure not only to their practioners but also to outlanders like myself.

It is therefore unfortunate that organizations whose whole thought should be to maintain these arts in all their style and vitality, should allow their good intentions to lead them into the artistic trap of "adapting", of actively advising groups to "adapt" their dances etc. to make them "More Canadian", being apparently unaware that the very fact of having retained the tradition and spirit of the original art was in itself the most Canadian thing of all.

Such efforts at adaption as I have seen them practised in Edmonton, have resulted in the type of cheap bastardization that has made Hollywood a dirty word in connection with all ethnic arts and customs.

In our time the influence of television and radio as well as movies have by far the greatest influence on the public mind, and one of the reasons that many people fail to give the respect they deserve to the minorities from non-English speaking countries, and to our Indian people as well, is because they are very, very seldom treated as people whose culture is of any serious importance by the mass media I have mentioned.

Because the western provinces seem hardly to exist in the minds of the people responsible for setting the policies of these media, especially TV and radio, it would seem advisable for the Western provinces to band together and demand that they change their ways and instead of filling our livingrooms with the worst kind of American trash, to broadcast programs that will give our children a better idea of who we are and why we should be proud of it.

RESOLUTION

That groups and individuals should be encouraged to maintain their arts and customs, not just with money, but with the kind of recognition that encourages the respect of the public at large.

That since some groups have a greater repertoire and skill than others, that a collection of movies should be made of the dances of the best, to be made in such a way that others could learn the dances from them and that a permanent record would be available for the future. These films could then be used for the instruction of teachers or groups.

Similar collections of crafts should be recorded for the same purpose and reason.

That an effort should be made to collect song books of ethnic music, which are in private hands and could be lost or thrown away if some effort is not made to preserve them. Many of these books are becoming worn and broken. It is also recommended that the best of the songs and music should be recorded on tape.

I would like to see books made up of the embroidery patterns of the ethnic designs, which could be bought by the public. Ukrainian embroidery is based on a series of designs that are the building blocks of all their embroidery but I do not know of a pattern book that shows what they are.

THE MASS MEDIA

No realistic policy on our cultural heritage can be formulated which does not take into account the influence of the mass media. In particular: Television, radio and the movies. These are the strongest influences on our children's tastes, and I do not except schools, church, state and parents.

If you doubt this try to get your standards on dress for instance, to be accepted over those mentioned.

The radio most of our children listen to is one continual flood of rock music, canned and American, larded with commercials. Anyone who questions this habit is accused of being narrow minded and against rock, but to accept only rock music is the narrowest kind of musical taste. Never at any time have I heard this station mention the idea that anything pertaining to their ancestral background was of any value or any importance. That it even existed. If our children grow up without accepting any sense of the importance of their past, it is unlikely that they will suddenly discover it's meaning when they cross the terrible threshold of 25 and begin to be counted among the old.

The programs that dominate most of the households of our province via the television sets are not only mostly foreign, but are either at the idiot level intellectually or are saddistic exercises in thuggery and crime or perversions of family life. It says a great deal about the dearth of quality in TV programs, that "Sesame Street", which was intended for an education-enrichment program for preschool children of the New York poverty ghettoes is, by comparison to the likes of "Gilligan's Island," "Popeye", "The Mod Squad" etc., a production of infinite taste, humanity, intelligence and constructive thinking. This kind of foreign program I can approve of, and there are CBC children's programs that are instructive up to a point, but where are the programs designed to make our countries heritage more interesting?

It is not only the things of the past that are ignored. Our present performers are ignored in favor of canned music on every station but CKUA and occasionally on the CBC. The BBG ruled that Canadian content must be used but they are still waffling on putting it into effect and if there was any ruling on the radio stations having to use live performers, I haven't heard about it. Certain ignorant commentators have said that there are not enough good performers to do the job. Who can excel without a place to perform? The same commentators would have jeered at the idea of Edmonton putting on "Aida", but after a few years practice, we have just seen this season, a marvellous performance.

I feel that it is high time that individuals and still more, groups and provincial governments started making a great deal more noise about the garbage we are getting and the policy of ignoring what is Canadian. The networks say they give the public what it wants but on a survey several years ago, it was found that the public was NOT getting what they wanted, but I have noticed no change in the quality of the programs. When I have written to local and national head offices about their policies, all I ever received in return was a three page letter justifying what they were doing. One voice is not enough.

The movie censors are very questionable in the conduct of their office when the most saddistic kind of violence is allowed to be shown every day on local movie screens. The effect of all this destruction, of senseless violence, of repeated murder and killing on TV and the screen is having it's cumulative effect. How can we convince our children that anything is worth preserving, even themselves, when they get this steady diet of destruction

every day? And since the men are just as addicted to violence as the kids are, all the mothers can do at home is voice their dissent and retire to some other part of the house.

A mind drugged by television is just as closed to the values of our cultural heritage as a mind drugged by pills or anything else.

By Mary Mark
Submitted April 14, 1972

Tentative outline for a program to assist the Natives of Alberta to save their culture, in particular the myths, legends, personal histories and tribal customs which may remain in the memories of some of the older residents of the reserves.

PURPOSE AND MOTIVATING GOALS -- PROGRAMS

1. To save stories and legends in danger of being lost.

2. To find our native writers, to offer them initial courses in creative writing, encouragement to continue writing and further learning opportunities for talented writers.

3. If such writers are found, to inspire them to write and collect material suitable for a book of Native Stories for Alberta children.

4. To assure them of their legal copyright to their work and to assist them in editorial work.

5. All stories entered in competitions to be given full consideration and help with re-writing by native writers with editorial experience as in 4.

6. Prize money to be offered in competitions.

7. Should material suitable for a book of Native Stories for Alberta Children be found, the writers to be suitably paid for their work, and all money from sale of such book be used for the advancement of Native writers.

In support of the tentative plan as outlined, I would like to point out the following for your consideration:

The Voice of Alberta Native Women Society has for some years made requests to the Alberta Government to have stories of native culture included in school texts and for use in connection with the education of their children.

It is generally agreed by people who understand the Native Scene that good literature on our Canadian Natives would help them rebuild their identity.

There are now a limited number of Alberta natives who still tell and remember the ancient legends. Many native people have not heard them and the younger natives are becoming careless of the value of these stories.

The Natives who do remember and value their legends and tribal customs are jealous of their ownership and may want compensation for their giving of these stories even to native writers.

A study of existing Native newspapers: The Kinai News, Bear Hills Native Voice and The Native People, tells us we have many Natives even now with excellent writing skills, and that if the tools of writing creatively were put in their hands, they would be able to make good use of them.

By the Hindu Society
Submitted April 14, 1972

HINDU CENTER

The Hindu community in Edmonton and vicinity is estimated to number about 2000 immigrants/citizens and 400 non-immigrants (students and their dependents). Good estimates for the entire province of Alberta are not available, but we believe the number definitely exceeds 10,000. On the basis of past trends, this number is expected to double in the next five years. To date, this community does not have a place for its religious and cultural activities such as worship, prayer, meditation, yoga, exhibitions, movies, pre-school facilities, recreation, etc.

With a view to creating physical facilities for such activities, the Hindu Society, a non-profit organization established in 1967, resolved last October to initiate a Fund and donated $500 out of its meagre resources. Our tentative plan is to construct a cultural center (to be called "Hindu Center" hereinafter), which will include (i) a shrine, (ii) a auditorium, (iii) rooms suitable for meditation, teaching and practice of yoga, library, exhibition, nursery for pre-school children, projection of audio-visual material, and (iv) recreational area.

WHY SUCH A CENTER?

The Center will fill many long-felt needs of the community.

At the SHRINE, they will be able to pray, worship and celebrate many religious festivals.

So far, we do not have any facilities for arranging musical concerts, dance performances, dramas etc. The few occasions we have invited artists for such performances the public response was good, but we are continually hampered by the lack of proper facilities. Such events can be staged in a properly designed AUDITORIUM. We will also be able to conduct classes/workshops to teach Sitar, vocal music, folk and classical dancing in the MUSIC ROOM.

A couple of years ago, we had arranged an exhibition of handicrafts, costumes, musical instruments, jewellery etc. It attracted seven hundred people in two hours, and was greatly

than one religion belongs. For example, In indonesia and Bangladesh the predominant religion is Islam, in Thailand it is Buddhism, but the culture in all three countries is largely Hindu. The proposed Center is aimed not at propogating a religion, but rather at preserving a culture. Apart from the immigrants mentioned in the first paragraph, who themselves come here from over 30 countries of the world, there are several thousand immigrants who belong to non-Hindu religious faiths (such as Christians, Buddhists and Muslims in India, and people from the countries just mentioned) who nevertheless share a Hindu cultural background.

These immigrants have brought with them one of the oldest and richest cultural heritages in the world. It would be a pity if this culture were allowed to wither away and die through neglect. On the other hand, the westerners lately have shown tremendous interest in almost every aspect of this culture, particularly yoga and music. The awareness that this culture has great value and potential in the context of the modern complex life is growing daily. We feel that it is important for the immigrants to absorb some of the virtues of their inherited culture; it is equally important for other ethnic groups to share some aspects of this culture. The Hindu Center will be a concrete step towards creating a truly multicultural, multi-ethnic society and fostering unity in diversity and thus make a positive contribution to a fruitful cultural exchange between various ethnic groups.

The facilities of the Hindu Center will be open to all, irrespective of color, creed, nationality, religion, etc., although priority will be given to our own activities. As outlined above, all ethnic groups will be able to take advantage of and benefit from the facilities and activities of the Center.

Such a project is possible only with the assistance from all levels of Government. We hope that you will find our project worthy of support.

appreciated. The EXHIBITION ROOM could provide a permanent location for displays on a much larger scale, and could well be an addition to the list of tourist attractions to this city.

During the past few years, there has been an unmistakable upsurge in the interest and practice of yoga in the western world. The MEDITATION AND YOGA ROOMS will provide space for individuals to meditate, and for teaching and practice of yoga.

Interest in the Hindu philosophy is also on the rise among the western nations. Millions have begun to appreciate the beauty of music of India. However, there is only a limited material available locally, and access to it is not always easy. There is thus a pressing need for a library. The LIBRARY ROOM will house books and films on themes related to Hindu culture, and tapes, discs, etc. on music of India. The PROJECTION ROOM will have facilities to project the audio-visual material and record/playback equipment for the tapes, discs, etc.

Canadians have been picking up a taste for spicy foods lately. This is evidenced by the flood of requests for recipes our ladies receive from their Canadian friends. Many of them are even stopped in the supermarket by a perfect stranger to request a recipe and hints on choosing spices. Cooking demonostrations and lessons can be held in the KITCHEN.

The need for recreational facilities may need explaining. Chess and Badminton are two of the games that originated in India and are now internationally recognized. But there are many others which are now known much outside of India. Many of these do not need a large field nor expensive equipment, yet they are highly competitive and conducive to esprit de corps. We should like to introduce these to the Canadians. There are others, such as Cricket and Field Hockey which, though not indiginous to India, are a fact and part of life there. We are sure that these sports will appeal to many Canadians, and that immigrants from Britain and other commonwealth countries will be definitely interested.

WHAT ARE THE BENEFITS AND WHO WILL BENEFIT?

It must be emphasized at this point that the word "Hindu" is often used in two different senses -- sometimes in the restrictive sense of religious rituals or dogmas, sometimes in a much broader sense of a rich cultural heritage to which more

By Bert Fraser
Submitted April 21, 1972

ALBERTA INTERNATIONAL HOUSE PROJECT

The Alberta International House Project is a crystallization of the ideas, desires and requests of various ethno-cultural groups and cultural administrators expressed at conferences ranging from intergovernmental levels to individual and group levels.

In operation, the proposed project will be an established centre for ethno-cultural activities, as well as a service office for international and inter-provincial immigrants and visitors.

Whereas the project recognizes and appreciates existing government services at Federal, Provincial and Municipal levels, it is observed that immigrants and ethnic groups fail to utilize the benefits of these services on a maximum level because of the gap in communication occasioned by their particular ethnic backgrounds.

New settlers in Canada and visitors need to be advised and assisted by those who have experienced the identical orientation process through being from similar backgrounds and relating to the same new situation.

PRECURSORY SUPPORT

The idea of a centre

"... in countries where they do not exist, networks of cultural centres should be set up ... such centres would stimulate cultural life both by activities of their own and co-ordinating the activities of the other organizations and groups."

Item 6
Report of the First Commission
Intergovernmental Conference,
Venice

"Several delegates stressed that the cultural organizations should provide for the protection of the cultures of minority groups within states. If such groups are to have autonomy, opportunities

for differing structures in the various fields of cultural policy may have to be provided."

Item 7
Report of the First Commission
Intergovernmental Conference,
Venice
24 August - 2 September, 1970

"THERE SHOULD BE CENTRES FOR NEW COMERS TO CANADA WHERE ENGLISH IS TAUGHT FREE OF CHARGE."

pp2, Group 4
Alberta Multicultural Conference,
1971

"A need for ethno-cultural centres to be erected and developed was expressed. The present auditoriums are too expensive for small groups to use. A central centre which would give considerable opportunities for rental facilities for displays, meetings, concerts, etc., is needed in this context."

Group 5
Alberta Multicultural Conference
1971

<u>The need for proposed services</u>

"Extreme concern was expressed about professional discrimination by professional institutes and authorities within the province responsible for evaluation of qualifications obtained outside of Canada. It was recommended that the Provincial Government take the iniative in seeing that such discrimination is discontinued."

"The benefits to Alberta in terms of the encouragement of visitors to this Province from other countries was discussed. It was felt that the new programme should have as one of its aims the ensuring of the principle of being able to welcome overseas visitors in their own language."

pp2, Group 5
Alberta Multicultural Conference,
1971

- Canadian ethnic diversity should be continued.
- In reference to above, the continuation of cultural diversity is both the responsibility of the general population and of government (Federal and Provincial) agencies.
- An office for ethnic affairs should be established by Federal and Provincial co-operation. This office is to be concerned with ethnic problems on full time basis with annual budget allotments.
- Although one person suggested that ethnic affiliation was a dead end for your people to be involved in minority cultural/linguistic groups, the majority felt that it was advantageous for individuals.

pp9, Group 3
Report of the Conference on
"British, French and Others"
Lakehead University
Thunder Bay, Ontario, 1969

"Orientation programs whould be run for Canadians going abroad (to travel, study, or work) as well as for immigrants coming to Canada."

David Gue
Foreign Student Adviser
The University of Alberta

PHILOSOPHY

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."
"Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation or sovereignty."

Universal Declaration of Human
Rights, Article 2
Citizenship Branch
Department of the Secretary of State
Ottawa, 1970

National Rights

The enjoyment of one's rights as a resident in Canada

premises the possession by all of the necessary disposition to perceive, appreciate, and utilize these common privileges at a minimum level of efficiency. Residents, potential and actual, would, for the purposes of the declaration, need to be literate, sane, conversant, and free of limitations of expression and understanding. In other words, the ideal conditions under which such anticipated and aspired freedom might exist is to be found in that social climate which does not permit, tolerate, or encourage the germination or growth of any socio-psychological limitations, barriers or impedances to affect the rights or potentials of the individual or the group in the pursuance of opportunities for personal or cultural expression and realization.

Administrative Problems

However, the complicated machinery of government encounters a variety of problems in creating an ideal political situation. The most verbial groups and personalities do not attract the most attention, but tip the balances of urgency and importance in their favour, while not necessarily reflecting the true needs and desires of the community in a fair perspective. Yet, how does an authority deal with masses of people under its jurisdiction, providing equal opportunity for all groups regardless of their several characteristic dispositions in the entire scheme?

Immigration

Canada's position in international politics determines the attraction of immigrants from around the world. Her written internal policy and unbiased legislation promises encouraging enterprise for the immigrants of less privileged countries, and peaceful coexistence for the seekers of social and policital asylum. These facts of existence increase the weight of the problem of providing a generous social and political atmosphere, since the broad background of ethno-cultural differences foreshadow a miniature version of international relations and accruing inter-cultural problems. The responsibility of government increases with the continuance of the traditionally liberal nature of its immigration policy.

Internal Migration

Inter-provincial migration also maintains its effects on the structure and function of this Canadian society. With its free internal migration policy, changing provincial economic conditions and facil mobility, Canada experiences a great deal of movement

across rural-urban and provincial boundaries.

Implications

This type of society, made up of people on the move, people meeting people, cultures confronting cultures -- produces a unique social situation which presents unique challenges. The importance of cultural and philosophical differences grows beyond the control of socio-economic conditions, and a new value is attached to the rights of the individual and family in the enjoyment of fundamental privileges of private and social life.

A. I. H. contributions

The Alberta International House Project provides a practical means of meeting these challenges in a variety of ways, while satisfying the quests and frustrations of ethno-cultural groups, government, individuals, and of society as a whole. Basically, while keeping the government in touch with the people, it will afford equal opportunity to all ethnic groups to be effective in expression and exchange, notwithstanding their differences in size, origin, or socio-economic status. The A. I. H. Project supports the rights of the individual, and such neither forces cultural integration of separatism, but provides a chance for groups and individuals to exercise free choice in either direction.

PROPOSAL

The project proposes the provision and maintenance facilities for the following purposes:

1. To afford equal opportunity to all ethnic groups to be effective in expression and exchange notwithstanding size and socio-economic.

2. To house educational, cultural, social and sporting activities of various cultural groups:

a. Orienting immigrants to the Canadian way of life and the new environment.

b. Providing counselling, liaison, and referral services in co-operation with other government departments.

c. Assisting in settling immigrants to the province into homes, jobs, and social company.

3. To be a common ground for all peoples, providing first hand the opportunity for peoples to meet and overcome in a formal and informal way the cultural barriers between sections of the Canadian mosaic.

4. To provide the public with relevant, authentic and useful information about the cultures and the peoples who comprise the Canadian culture.

5. To provide feedback to Immigration policies and other government decisions via information which would not be otherwise available.

FACILITIES

Physical

For the realization of the functions mentioned above, the following facilities are suggested:

1. The housing of offices for various ethnic groups on a per group basis, as determined by the need of the various groups. Applications for these offices might be invited, and the offices granted in accordance with established need. Office for the administrative staff.

2. An auditorium for cultural performances.

3. A gymnasium for indoor sports.

4. Recreation halls for social gatherings.

5. A library area and/or reading room.

6. Storage space for ethnic and communal artifacts and equipment.

7. A museum area for ethnic displays.

STAFF

1. A secretary-receptionist responsible for the handling of walk-ins, phone calls, visits, etc.

2. A librarian responsible for the collection and distribution

of literature on various ethnic groups, the publication of a Canadian Ethnic Peoples periodical, the growth and maintenance of up to date reference material on Ethnic groups and cultures, and other relevant literary and audio-visual stock, and the provision of information for and on behalf of ethnic groups and government agencies.

3. Ethnic officers responsible for:

   a. Counselling.

   b. Settling of immigrants into jobs, homes and social company.

   c. Assisting the librarian in the translation and securing of library material.

   d. Organizational assistance to cultural groups.

4. Program Co-ordinator to:

   a. Co-ordinate the activities of the various groups.

   b. Assign the use of periodically or occasionally used facilities.

   c. Supervise the use of the facilities by ethnic groups.

   d. Assist the director in program planning.

   e. Organizing for intercultural organizations and interest groups.

5. A director, who will be responsible for:

   a. The operation of the Project.

   b. The supervision of staff operations.

   c. Public relations.

   d. Finance and funding, budgeting.

   e. The implementing of programs designed to further the purpose and ensure the successful continuance and growth of the Project.

6. Stenographic and secretarial/stenographic personnel (one of each).

7. A Building and Equipment steward working on a evening shift basis to ensure the availability of Building and facilities during the evenings, and on week-ends.

Service to Migrants

1. To inter-provincial and international immigrants, visitors; providing:

a. Information pertaining to jobs, housing, cultural activities and special services.

b. Orientation programs designed to introduce the (new) concept of city living, living in Alberta or living in Canada, where necessary and/or desired, with special reference to the country, district or province of origin.

c. Assistance in the securing of accommodation and other public or private services as required, before or after arrival as desired.

d. Information, advice and assistance relating to the:

(i) Transfer of person, family, pets, possessions and assets.

(ii) Travel, translation of finances and other adjustments, prior to migrating.

Note: Migrants from rural areas and reservations into urban areas may also benefit from the above, but these services are especially valuable to migrants from less complicated conditions of living.

e. Language classes for non-English and/or non-French speaking immigrants.

f. Introduction to members of the relative ethnic community.

To Residents

2. To established immigrants and temporary residents:

a. Special personal, casework type counselling with any problems that may arise from time to time, related to or incurred by the fact of one's cultural or ethnic origin.

b. Counselling in employment, up-grading education, evaluation and translation of skills and certificates.

c. Referral and recommendation to citizenship and permanent residence authorities, educational institutions, etc.

To Groups

3. To ethnic groups and their associations, and inter-cultural organizations:

a. Assistance in organizing interest groups and group activities which lie beyond the scope of existing organizations.

b. A regular scheduled meeting place for ethnic groups and sub-groups, cultural and intercultural groups and associations.

c. Facilities for the pursuing and organizing activities of an ethno-cultural origin.

d. Creating informal and formal acquaintanceship conditions for group leaders and members, and providing opportunities for inter-group communication, leadership courses, etc.

e. Cultural exchange programs; the opportunity to present invitations and performances to a variety of cultural and ethnic groups.

To the Public

4. To the general public:

a. A source of contact with any existing ethnic or cultural group.

b. Direct first-hand information and acquaintanceship opportunities and conditions.

To the Government

5. To the City of Edmonton and Government of Alberta directly, and the Federal Government indirectly:

a. The encouragement provided by the project is calculated to attract tourists and residents to the province, thus increasing the trade and productive potential of the province.

b. The project operates in effect as a preventative social service, thereby curbing the tendency to the growth of social problems.

c. The operation of the project provides a continual source of contact with ethnic groups.

To the Federal Government

d. Data on the settling of immigrants, the success of qualification transfers, and the effectiveness of other policies and practices relating to immigration and ethnic groups.

e. A basis on which to calculate by evaluation of an example, the feasibility of instituting similar centres throughout Canada.

By Alberta Folk Arts Council
Submitted April 26, 1972

A. PRESERVATION:

The quality of a great nation is recognized by its citizens, in their understanding and knowledge of each other, and their willingness to learn and share with others their heritages and customs. Canada is unique in this because of the multicultural backgrounds of the many nationalities who have made Canada their home. As Canadians we have an advantage to become a great nation. We are a young nation just entering our second century, and we have the experiences and failures of many older nations always before us as a guide.

Cultural heritages and traditions received in Centennial Year, a new a broader outlook. Since that time many of the old traditions and customs have grown popular in the folk art fields. The experience of Centennial Year caused many people to take a closer look at their roots -- roots that have made Canada strong in its first century as a nation. This has resulted in an organized folk art movement across the country with the result that Canada's oldest cultural tradition, the folk arts of its people, has become the newest coast to coast cultural movement.

The most interesting thing about folk arts is that they are the arts closest to the people, in many cases "doing what comes naturally" in various forms of expression, e. g. singing simple folk songs, legends, stories, folk dances, cooking, handicrafts and a variety of other things. What better way to learn about and live with your neighbour, than to show and share with him the priceless gems of cultures which he and his ancestors have brought to Canada? Every Canadian has something to share which can give to Canada a mosaic of culture which will be the envy of the world.

For these reasons the people of Alberta should do everything possible to encourage the preservation of all the cultural communities in Alberta. A province which through its many groups and individuals is showing the interests of the people in the many forms of arts already preserved.

B. PRIORITIES

The arts are an intregal part of the required education of

every child. They are important in the development of the creative powers of the student on his way to the responsibilities of an adult life. Canadians must learn more about themselves, and the encouragement to preserve and develop their cultural heritages are by far the most exciting, interesting and fruitful means to attain this objective.

In terms of education an important side effect of this new interest is that of good citizenship and the emergence of folk art programmes as a vital contributing force to Canada's unity cannot be over-emphasized.

For some time now those close to the field of the folk arts in Canada, and more recently the directors of our folk arts programmes in various parts of the country through the Canadian Folk Arts Council have felt that educational textbooks and the curricula in the Canadiana and folk arts fields leave something to be desired in consideration of Canada's history. Current textbooks and programmes in various provinces dwell only in a perfunctory manner on first explorers, early dwellers and settlements and the beginning of Canada. Not much is learned by the average student of the folk arts and crafts of our Canadian beginnings - including Indian and Eskimo lore and even less is learned about the cultural traditions of the many immigrants who have come to Canada from time to time.

The fact that Canadians must learn more about themselves and explore their artistic skills to the utmost to develop Canada's distinctive identity in a shrinking world should be a strong enough argument for this phase of the arts to be an essential part of school programmes. It is most important that every child be exposed to folk arts, whether it be in the visual or performing field or any other area. It is the simplest art form to work with, the closest to his own cultural roots, and forms the basis of most of the world's serious artistic endeavours. Art springs from the people, and folk arts are really the folk art life of any nation.

Because our organization, until recently, did not have any facilities to carry out the work needed to start on some of these projects, we have not approached the educational field with any comprehensive programmes, but are simply attempting to initiate ideas that may work into art programmes. Even physical educational and recreational programmes that already exist could be expanded to specialize in folk art subjects. The Alberta Folk Arts Council feels that competent writers and broadcasters of children's material should be set to work on commission to develop

this material for explaining the contributions made by various cultural groups in the formation of Canada. At the primary school level such material could be developed in early arts and crafts brought to Canada, and the later expressions that followed.

Primary schools could also develop self expression in the folk arts by greater study of visual arts of various Canadian groups. Encouragement of the student to imitate and use these arts as the point for his own creative instincts in modelling and woodwork, etc., could result in very popular courses.

Our council would hope that such educational attempts would use materials that are historically and artistically accurate, as it is important for the student to know that all the pieces of our cultural jigsaw fit together. If the young student would combine his early instruction in creative dance, visual arts or drama, instruction with the knowledge in most elementary forms, of the social and community origins of these art forms, it would not only lead to greater understanding of art but would dispel later prejudices that are often formed in early childhood.

Not enough attention is given to pure folk arts. Production of pageants and school concerts is not always a true picture. However, an early initiation into the folk songs and dances of their parents and grandparents former home-lands and the geographical regions in Canada, should be part of such inter-arts programmes. Folk dance as physical activity with an extremely artistic base lends itself well to television. There are too few instructors to service Alberta schools completely and the use of portable video tape units, film, and classroom T. V. could facilitate wide spread instruction. Some endeavours, built on a recreational and physical education basis can proceed to great lengths, as shown by the example of the Feux Follets, now a national folklore troupe which developed from a Montreal recreational folk dance base. Arts and crafts also lend themselves to classroom T. V.

Facilities and equipment play a great role. Video tape is a newcomer in the field and is extremely important. This could be put to use in schools and other institutions. More attention should be given to the construction of school auditoriums to provide good acoustics and performing and rehearsal space. These auditoria play an important part, especially in rural areas, in all phases of community life. There is an ever growing demand for more use of school buildings and facilities during the

the after school periods. More availability to these facilities would make more cultural groups interested.

All modern media lend themselves admirably to the development of folk arts. Film and television techniques would be of great advantage in enabling specialists in dance form, music instruction, the visual arts and handicrafts to bring teaching crafts into the classroom.

While the encouragement of folk arts into education programming is being introduced into the schools, attention must also be given to the many cultural groups which have already become involved through the Folk Arts Council. These groups have spent a great deal of time and effort in the preservation of their cultures. Costomes, dancing and singing lessons have also cost a great deal of money in their efforts to make their presentations as authentic as possible. Outlets have to be found where the groups can present their festivals and concerts not only to their own particular community, but to whole communities. Performers are generally the youth of a community but it has been noticeable recently that there are (older than teenagers) participating and becoming involved in festivals.

The Alberta Folk Arts Council through its local councils has encouraged many groups to participate in annual festivals. One, which is held every year in the Northern Alberta Jubilee Auditorium under the very appropriate title of "Our Heritage" has been an outstanding success. Representatives from many cultural groups, not only in Edmonton, but from many parts of the province, and also guests from other provinces, including Quebec, Ontario and British Columbia have participated. The castes of these festivals usually number more than three hundred and fifty performers. A number of the Alberta performers have also been invited to other provinces to perform, including two invitations to represent Alberta at the July 1st celebrations on Parliament Hill, and to an International Folklore Festival in North Africa.

To give these groups opportunities to meet other Canadians, financial assistance is necessary. The government should recognize the efforts which amateur groups are putting into the presentations of their cultures. These groups know that they have to be good if they wish to be invited outside their town, province, or country to perform and they put every possible effort into their productions with no pay at the end, and often paying part

of their own expenses to make tours possible. All too often when applying for grants or financial assistance, professional groups and companies who are doing this for a living are given preferred treatment and receive large grants. In many cases it has been proven that amateur groups can provide much better entertainment and draw larger audiences. Included in an overall folk arts program should be financial assistance for cultural exchanges within the province, to other parts of Canada, and overseas when an outstanding group is invited to perform by another country. Young Canadians can make very good ambassadors.

There are areas in which employment of professional folklorists, musicians and dance instructors is desirable in schools for detailed instruction. Our contention is that these persons must be artists capable of teaching rather than artists in craft alone. A good performer does not necessarily make a good teacher. The Alberta Folk Arts Council would certainly favour broadening its base to provide training in the Folk Arts in the schools. Some of its major activities (e. g. Major Festivals, celebration of Canada Day) could very well be given support by provincial Department of Education. Our programs have already been recognized by the Alberta Cultural Development Branch which has given us financial assistance, and has also been very co-operative in making a number of tours to different parts of the province possible.

The Alberta Folk Arts Council is confident that with the full support of the Alberta Provincial Government, it is the organization which can carry out the tasks needed for the future development of the folk arts and multiculturalism in Alberta. It is already organized on provincial and local levels and has the confidence and goodwill of many cultural groups in the province. It works very closely with the Alberta Cultural Development Branch, and has also been recognized a number of times by the Federal Government. It is a member of the Canadian Folk Arts Council, with two of its members being on the Board of Directors, one of whom is a Vice Chairman and has been a member of the Board of Directors since the Canadian Folk Arts Council was organized in Ottawa in 1964. It is ready and willing at all times to work for and with any groups or individuals who are interested in the betterment and promotion of the folk arts in all forms which will result in Canada being recognized as a great Cultural Nation.

We respectfully submit that in the consideration of any programs being undertaken in the folk arts field by the Provincial Government, that the Alberta Folk Arts Council be requested to co-ordinate such programs in co-operation with the various Departments of Government.

SUMMARY:

To summarize, the Alberta Folk Arts Council recommends:

1. The Province further develop an atmosphere which will facilitate and encourage the preservation of the many cultural communities in Alberta -- and through them, their many forms of arts as well as their languages -- both within the school program and otherwise.

2. The formal Educational program of the Province should take into account the distinctive cultures within Canada -- education text -- books -- curricula in the Canadiana and folk arts fields -- the development of Canada through its various people -- which must include the cultural traditions of the Indian, Eskimo, and the immigrant from the various countries who have come to Canada from time to time.

3. Developing self expression in the folk arts at the Primary School level.

4. In addition to production of pageants, concerts, etc., early initiation into the folk songs and dances of former parental home-lands, should become part of inter-arts programmes.

5. The short supply of school instructors in the fields of folk arts could be augmented by greater development and use of facilities and equipment such as portable video tape units, film and classroom T. V.

6. Outlets such as festivals, tours, etc., as well as proper community facilities should be developed to encourage performances by the cultural groups.

7. Within the overall folk arts program, a program of cultural exchanges within the province; inter-provincially; and inter-nationally.

8. The development of Libraries housing books and other materials presenting the literature, drama, folklore, music, arts and crafts, language and cultural history of Alberta's ethno-cultural groups in as many languages as demand will warrant.

9. The encouragement, through awards and otherwise, of works in music, playwriting, choreography, creative writing, and the visual arts and crafts in the field of folk arts.

10. The objectives of the Alberta Folk Arts Council are to co-ordinate folk arts development in the province, and through its existing local councils and the establishment of additional ones in the various communities and the Alberta Folk Arts Council is prepared to undertake this task as a reliable and effective provincial body in close co-operation with the Cultural Development Branch and other Departments of the Government.

By Marilyn Slipchuk
Submitted April 27, 1972

Alberta is a land of diverse ethno-cultural groups. Each group contributes to the social organism of the land, the germ being ideas. To deny the fact that we are a land of multi-cultures is to deny the heritage and history of our land. No land is without history and no people without heritage. In order that we may appreciate our heritage it is imperative that we recognize the numerous sub-cultures of our total culture. To preserve, develop and encourage cultural identities is to pay respect to the heritage of our land.

With the progression of time the issue on multi-culturalism is progressing, with many questions still unanswered. Questions are raised, like what should be preserved, developed and encouraged from Alberta's ethno-cultural heritage, what priorities should the Government of Alberta set, what would contribute to their effectiveness, and what participation by individuals and groups would be recommended. These are not easy questions to answer, for there are many cultural groups and many factors to be considered. Every culture has something beautiful, something meaningful to offer.

People brought up with a strong cultural heritage live with customs developed generations, perhaps even centuries ago. They cannot be easily given up, easily forgotten, because they plan an important part of one's life. So when the question of what should be preserved, developed and encouraged, the answer may very well be "everything that I've learned". Every person who cares about his culture, feels proud for what he is, would like to see his culture preserved. But there are those who don't do anything themselves about the preservation. They look for others to take action. This is where the idea of museums comes in. A museum may gather clothing, utensils and machinery from days past that demonstrate to us how our fore-fathers have lived. Comparisons can be made of them and now by the person who comes browsing through a museum. It can be observed and imagined that our fore-fathers had a different way of life than the generations after. But culture doesn't have to be preserved solely by museums. The Ukrainians have a custom that at Easter, eggs are to be painted and decorated. Ukrainian ladies still practice this and even sell these Easter eggs to people of other nationalities. The Ukrainian Easter Egg has a very interesting background and it is worthwhile for anyone to know this one

aspect of the Ukrainian culture. One other striking example of a culture having interesting, even intriguing customs, is the Indians with the dances. Watching an Indian War Dance brings a feeling of tense excitement to the onlooker, as it also must to the dancers. Food plays a very important part of culture. The Italians are renowned for their pizzas, spaghetti and wines; the French for their wines, fillet mignon and crepe sausette; the Germans for their smoked eel, sauerkraut and cabbage rolls; and the Ukrainians for their nalesneki, perohe, borsch, cabbage rolls and kutya.

Cultural groups should get grants from the provincial government to aid in the set-up of large cultural organizations and museums. If people feel strongly about preserving their heritage and if they conceive a seemingly worth-while project they should be given a chance, provided that money isn't wasted. It seems that if one is so concerned about his culture facing death, some money can be taken from his own pocket and social events can be put up to raise money for the project. There are people who are willing to make donations to these organizations. The government cannot be expected to grant very much money because it has so many other obligations to meet, such as education, medicine and welfare.

The two essentials of the keeping on with a culture are interest and determination. Interest initiates a determination and with determination, much can be accomplished. Two individuals with entirely different cultures and languages can learn to get along with each other reasonably well.

Multi-culturalism means having many languages being spoken. There is nothing wrong with this, in fact it is favorable, for the more languages one is familiar with, the more people he can communicate with. Just because we have many languages being spoken doesn't mean that there MUST be more than say - two official languages. A standard has to be set; if one isn't - each major group will be fighting to have its language made official too. We are given the opportunity to learn another language besides English in school - isn't that enough? Bilingualism is okay in that two languages are allowed to compete with each other on the same level. But tri-lingualism? It would hardly be worthwhile.

There are those who are ashamed of their original names. They try to conceal the fact that they are say Ukrainian by changing

their names so they would be more English-sounding. These people feel that they will have better job opportunities with different names. If organizations take applications only if a person knows say French and has a French-sounding name, there is immediate prejudice against French.

Multi-culturalism has many good things to offer. Alberta is one part of Canada and Canada is a melting pot of nations, each nation making contributions to the country.

By Gail Sashuk
Submitted April 27, 1972

LET US BE PART OF OUR CULTURE

Any discussions or conversations dealing with culture or heritage, lead to the question of how we can improve, encourage, preserve or develop our culture.

It isn't the problem of development because it is there for us. All we have to do is get involved in encouragement and development will come. We should and no doubt we are proud that we fall into a certain culture, but what can we do to prove this to others? Concerning preservation, I consider every aspect that contributes a thought to a culture should be preserved. There aren't any aspects that are privileged from the rest. Naturally there is a tendency of overlooking the less obvious ones, but are inclined to stick to certain ones more readily than others. Maybe it is the idea of not practicing the less obvious. A good example of losing interest in the more popular circumstances is the idea of having Christmas Day changed from January 7th to December 25th, as everyone else. This is a tradition of our culture and we shouldn't break it up. We should be with it. This is where participation comes in. Eventually, we will have other traditions breaking away and before we realize it, we will be left with no culture. I cannot say that it is possible to reserve everything that makes up a culture, but the majority of the things should be the peoples' preferences.

Talking for myself, my culture is part of me. My life is strongly influenced by it. If I were to neglect it, I'd be completely out of place and think I couldn't start on a different one. It would be hard to resist our Ukrainian food for instance. This ideal has grown into me and there are no alternatives. I'm not saying that I'm discriminating against any other food, but your own seems the best.

Language of any culture seems to stay with the people more than any custom. This might be only for communication's sake and they aren't aware of the fact that this is the major aspect of them.

Encouragement and participation could easily be built up by having museums or several kinds of displays. Clubs of all sports could be started in schools and areas where participation

would be involved.

As for the government's sake, it shouldn't hesitate in giving our grants for certain projects that any community would benefit from. As long as the people show they are interested, cultural ideas should be brought out.

Grants are available for education systems and participation would certainly be determined by the amount of people interested. These clubs should be started in lower grades where students have the opportunity of progressing as they go to higher grades.

The Government should involve different languages in places such as post offices and other government buildings where the public meets. There should be no discrimination as to what nationality should run a government business. This is where they are lacking concern. Another thing the government should consider is how far the culture is advanced in comparison to the others.

All in all, it makes no difference of what nationality you are, you have it with you and it should stay with you no matter who you mix with.

By Tania Antoniuk
Submitted April 28, 1972

CULTURE MEANS A TRUE CANADIAN

In order to decide how culture should be developed, one must first decide why we should have a culture. The Massey Report provides an excellent reason for promoting culture in our country. The quotation reads: "If we as a nation are concerned with the problems of defence, what we may ask ourselves, are we defending? We are defending civilization, our share of it, our contribution to it. The things with which our enquiry deals are the elements which give civilization its character and its meaning. It would be paradoxical to defend something which we are unwilling to strengthen and enrich, and which we even allow to decline."[1] Take a look at a strong, powerful nation such as Communist China. What makes it strong and unified? Its culture does; it is old and rich, and holds the people of the nation together as one solid body. Canada can become powerful through enrichment, too, if its various peoples are unified by means of one true Canadian culture.

Canada has no one culture, yet. Federal law states there are two dominant cultures in Canada -- French and English -- but one cannot leave out all the other cultures that make up Canada -- Ukrainian, German, Irish, Scottish, Chinese, Indian, Jewish, Eskimo, Negro, etc.

As it stands today these cultures are divided into separate groups, but they could one day be unified into one culture through an intermingling of each group, the contributors to a new culture. I name them "contributors" because the future culture of Canada could, and should, be composed of various outstanding traditions and traits of each group.

As underdeveloped as Canadian culture is today, it means little to be called or to call one's self a "Canadian". It means even less to be called an "Albertan", for neither serves as a meaningful identification. One is left with the questions: "What is a 'Canadian'?" and "What is an 'Albertan'?" Many say that a "Canadian" cannot be defined, and they are right. We are a body of about 21, 000, 000 people with no sort of identification, except for those people who emigrated from another country and state that as their nationality. Thus, we are relatively meaningless people as a whole, and will remain without meaning until our culture is more fully developed in Canada.

The best place for culture to start its development is within each community. Already there is evidence of a beginning in this direction in many Alberta towns. Clubs and other organizations have been formed for promoting and/or preserving culture within these communities.

Here, in Bonnyville, are some fine examples. The Ukrainian people have several valuable cultural organizations to their credit. The Ukrainian Greek Orthodox Church members organized their own cultural group about five years ago, and have put on many concerts for the public. They have also invited other Ukrainian people here to perform. The most memorable performance was that of the St. John's Institute from Edmonton who have put on a spectacular concert twice in the past two years for the public of Bonnyville, as well as for other Alberta towns. It indeed showed their appreciation for the Ukrainian culture and its heritage. The Ukrainian Catholic Women's League of Bonnyville has also made numerous Ukrainian Bake Sales and Ukrainian Suppers for the public to enjoy, and get a "taste" of Ukrainian culture. Students of Bonnyville Centralized High School have organized a Ukrainian Club for the purpose of preserving the Ukrainian heritage. So far they have put on a Ukrainian supper, which was enjoyed by about 400 Bonnyville people of various nationalities, and they are now working on Ukrainian dancing. Thus, the Ukrainian people of Bonnyville, through their group efforts, are preserving and presenting their culture, using many forms -- song, dance, plays, and illustration of native customs and arts.

Local preservation of culture is the first attempt towards a greater movement that will build a Canadian culture. There may, of course, be an Albertan culture as a step towards a national culture. However, we must be careful that it would not turn into competition against another part of Canada, as Quebec has done. However, within the province of Alberta there are many ways to contribute towards a national culture, and that I will explain by answering three essential questions.

Firstly, "What do I believe should be preserved, developed, and encouraged from Alberta's ethno-cultural heritage?"

I believe that the great art, drama, music, and literature of every culture in Alberta, as well as in the other provinces, should be preserved, developed, and encouraged. This should be done through more community effort and community projects, as well as by the provincial government. They could set up programs

for the different cultures of Alberta on a greater scale than the community organizations, and perhaps tie together one community's developments with another's.

Secondly, "What priorities should the Government of Alberta set; and, in my opinion, what would contribute to their effectiveness?"

I believe the Provincial Government should give a greater priority to cultural development than they are doing now. They should have a separate minister for cultural development, rather than being tied with the minister of youth and recreation. He should then be responsible for subsidizing grants to promote ethno-cultural clubs and agencies. The grants could especially be given to clubs that find it difficult to get strated on their own because of a lack of initial funds. He would also be in charge of organizing cultural development on the provincial level. He could appoint a body of people to carry out the function of tieing together cutlural developments throughout the province. They could do this by having annual concerts for all cultural groups that wished to perform, and, by issuing a monthly magazine to let everyone interested know what is going on in the rest of the province as to cultural development and preservation.

Thirdly, "What participation by individuals and groups would I recommend?

I would recommend the greatest participation possible by individuals and groups. Not only should cultural organizations be set up, but more museums, art galleries, and archives should be built in the province and subsidized by the Alberta Government. Also, more displays, books, records, films, postcards, pamphlets, radio shows, and television programs should be made so we may learn more about each other's cultural heritage. (Perhaps some of the former modes of communication could be best organized nationally. Further effort may be made through the National Art Gallery, the C. B. C., the radio stations and the National Film Board to awaken the interest of Canadians in Canadian culture.)[2]

If cultural development is handled properly, I foresee a certain amount of integration, whereby, it would gradually unify Canadian culture instead of having many, separate, disunited cultures. Then one would know what it means to be a Canadian. The integration would most easily be made through the various cultural activities of each group. It is not too difficult to

appreciate and to understand music and art of another culture -- the understanding is most easily gained after appreciation. The only way one can appreciate another culture is through knowledge plus greater exposure to it, thus, cultural organizations are extremely important as the basic start towards understanding. After understanding has been achieved, one can always try to copy the music and art of another culture, perhaps with additional variations of one's own.

Integration does not mean amalgamation to such an extent that cultures wipe out one another. In reality, it would mean that we are doing three things: (1) preserving our cultural heritages; (2) learning of the cultures we are not familiar with; and, (3) combining certain characteristics of each culture to form one true Canadian culture which is new and unique and exciting and important!!!

Without the latter of the three points, we cannot have a national culture, only separate undeveloped cultures as we have now. Perhaps the prospect of one Canadian culture is not too far off. In Alberta alone one can see developments of dominant cultural characteristics. We, as a province, have become famous for our cowboys in the local parades and rodeos, the Calgary Stampede being the most prominent display of our cowboys.

Yes, progress is already being made towards one culture but it needs additional prompting. Much more can and must be done before Canada is united by one dominating Canadian culture, which is made up of aspects of EVERY Canadian's heritage.

Footnotes

1 Shea, Alberta A. Culture in Canada. Toronto: Associated Printers Ltd., 1952, page 8.

2 Ibid, Page 49.

By Karen Kalinski
Submitted April 28, 1972

OUR ETHNO-CULTURAL HERITAGE MUST STAY WITH US

I believe rather strongly that as much as possible of our ethno-cultural heritage should be preserved, developed, and encouraged. I say this because it is man's nature to preserve culture. Why does he pay thousands of dollars for some old painting? Why does he collect other items to place in the museums he finds it necessary to build? Who does he keep architecture from the past? Or literature which was written by some stranger years and years ago? Why study cultures of the past? Isn't this a means of already developing, preserving, and encouraging our ethno-cultural heritage?

With this I shall attempt to write what should be preserved, developed and encouraged. The language is one of these. Customs and traditions follow a very wide area from architecture, music and song, arts, crafts, holidays, festivities, or anything else which a type of people do which is different from another.

The ways in which this could be developed varies, I suppose, on different individual opinions. To me this seems no problem except when people wish to make it a problem. If people aren't under any kind of restraint, their interests in cultures will be carried out naturally as carrying on cultural heritage is something which one does without knowing it. Development will take place if there is respect among people for all the different cultures. Perhaps this is what people have to learn. There is much room for other forms of development. The press for one, could be more interested that they are. They rush to receive the latest news of scientific discovery but what happens when it comes to culture? An individual or group of individuals may do something relating to their culture but then what credit do they get? To these individuals it may be the greatest thing they ever did!

The best encouragement an individual person can get for his efforts for preserving culture would be from the people about him. Their respect, interest and encouragement. The government can encourage it but if the people surrounding him ignore and abuse his efforts, all is lost.

The Government of Alberta so far hasn't placed culture at a very high level. Of course, education and communication should come first, but should culture be left way at the bottom? I think they should realize that our cultural heritage has made us better Canadians, better individuals! Shouldn't this be considered important? The government could provide funds for cultural development - if for instance, an individual or group of individuals have a project they wish to carry out. Could provide time for radio and television programs so everyone could be well informed of the different cultural heritages and have the right information rather than some long-stretched line or notion. The press could also publish more articles. I find aspects of cultures interesting but so far have not come across any book or articles dealing directly with all aspects. Information was in bits and pieces everywhere. Is it right we must search for it as in my case for an essay? Education could be another success in reaching people. Respect for a culture can be instilled into a young child much more quickly than to a grown man of thirty who has his standards set already. Choice of language in schools is a way of developing culture. These kinds of opportunities seem rather limited or rare.

The participation of individuals is very important as I mentioned earlier. Once encouraged, participation will come. This is participation of the public. Group participation though can stimulate others. You have drama clubs, travelling and performing for the people, but cultural travelling groups are rather rare. Why? Government funds here could help an awful lot.

If these points were carried out, our cultural heritage would even benefit us more to become better people with an identity!

By Susan Sarawanski
Submitted April 28, 1972

PRESERVING A CULTURE IS IMPORTANT

An old country contains one culture, this culture is recognized because it's people since the early times, have maintained the process of passing their culture from one generation to the next. The old country is Ukraine -- the people are now grandparents. In search of a better life they emigrated to Alberta. Once they beheld the forested land for their taking, they knew that they had found their dream. So, here, they settled with the will of clearing the land for a home. Had their way of life changed? No, to this day the Ukrainian culture is still recognizable. Along with them the Ukrainians did not forget to bring their culture. And, this culture is still being preserved because the Ukrainians are proud of it.

Pride is one's culture promoting a parent to teach her children what she knows about her culture. This is done from the day the child understands the spoken word. The grandparents enjoy telling Ukrainian legends and the parents find it pleasant to encourage their children to learn the Ukrainian language. More important, yet, in her attempt to preserve her culture, the parent will practice certain aspects of her culture pertaining to Christianity. Ukrainian Easter is celebrated April 9th. A reminder of this Easter is the Ukrainian Easter Egg. It is important because through it's language of designs it represents the meaning of Easter -- man's rebirth. My practicing this art in the home, the parent is bound to attract her child's interest. Just knowing the meaning of the Ukrainian Easter Egg, learning each design and it's meaning, and then trying one's hand in creating this work of art will bring more depth in meaning of one's concept of her Ukrainian culture.

The beauty of the Ukrainian Easter Egg has long been recognized -- because the Ukrainian pride has maintained it's recognition. Once the Ukrainian Easter Egg seemed to be only an ancient tradition. Not any more for with increased study of folk arts, artists and scholards studied and analyzed the designs on the Easter Egg. From their study and analysis they found that the Egg, as the embodiment of the life principle, has been associated with mythical and religious ceremonies from earliest pagan times. With the advent of Christianity, the egg transcended

it's symbolism of nature's rebirth and became the representation of man's rebirth. As the child finds interest in trying her hand in writing an Easter Egg so is the artist or scholar curious and therefore examines the designs upon the Egg for purposes of tracing it's origin.

People with pride in their own culture are the only ones who can effectively allow their culture to survive. A culture will survive if the parent's pride is strong enough to stimulate their children to see the worth of keeping a culture alive. If Ukrainians here and in their homeland continue the art of writing Ukrainian Easter Eggs of the Ukrainian spirit. And why, if we are proud of our culture, should we not do our utmost to preserve it -- it is a part of us as well as a representative of us.

By Joyce Fersovitch
Submitted April 28, 1972

PRESERVING ALBERTA'S CULTURAL HERITAGE

"Man cannot live by bread alone". He must live in a society, by a society and for a society. I believe this society is human culture. Perhaps I should state my idea of the definition of culture before I proceed. Culture is the distinctive feelings, tastes, activities and achievements that are projected by a people and which are passed on from one generation to the next. In a broader sense, culture people, or I might say, it is people who make up a culture and not the culture that makes the people.

In a province such as our own where we have a melting-pot of cultures, we are just that much more fortunate, that much richer and that much more interesting than a province without this extent of variety. To me multiculturalism means wealth, but to others it imposes a problem. However, I cannot formulate that a significant problem exists. Do we need a cultural society that is unique and uniform throughout the province or is there another still better method to achieve a tolerable balance?

There is little that the government can initiate to preserve, develop and strengthen our cultures. The greatest source of power and support to a culture is the people within the culture. Cultures of every nationality should be preserved, for each has its beauties and arts, its customs of dress and speech and its famous dishes for food lovers (and who isn't a food lover?). However, each nationality should be aroused to do it for themselves. For example, it takes a true Ukrainian to project the true Ukrainian culture, just as it takes the natural sun to make a natural suntan. The government is not prohibiting the development of cultures in any way, so what more can we ask for? We have the freedom necessary to bring out, in its best, our culture.

Any culture will be recognized if it has a strong enough desire to do so. Had I luckyenough to own a Ukrainian ethnic costume I would be proud to wear it, have all the freedom to do so, and perhaps be scoffed at by only the ignorant minority. This often impels excited conversation in Canada's bilingual issue. On the other hand I cannot get very hasseled about the issue because I do not feel that the government is asking us to adjust ourselves to live like the Frenchman or the Englishman. Because a larger percentage of Canadians are English and French

it becomes fair and only reasonable bilingual standards can benefit the majority of our Canadians. It is only a matter of one race living alongside another race. Being open-minded human beings as presumably we are, there is not need for friction. Like ants people exist in their separate colonies and yet all belong to that more general category of human beings.

Individuality is something often very important to the human being. The opportunity to gain individuality is provided in a specific culture where the individual can become highly specialized in some aspect of his culture. The family can do most in this field. A child brought up in a strong cultural environment and taught the cultural language is just that much more advanced than a culturally ignorant child. Parentally encouraged, a child may compensate culturally to his country in the future. This can be compared to a honey-bee in relation to its hive. Dependent on the hive, the honey-bee strives and learns and adds to the abundance of the hive. When the bee dies, the hive suffers a loss but continues in its daily operation. Like the hive our cultures gain and lose.

One culture is both similar and different from the next and its highlights are most likely in different areas. This is where one culture will have an impact upon another culture. All live in a culture, adding to it or modifying it according to their tastes and environment. As a result new ideas are propagated from one group to another. Our Ukrainian culture is represented by us and we also are represented by our Ukrainian culture. Our aim should be to make this representation worthwhile. One of man's necessities is "to express his inner self" and his culture is surely the most beautiful way of doing it.

By Parkland Regional Arts
Committee, Parkland Regional
Recreation Council
Submitted April 28, 1972

Why Are We Concerned About Our Cultural Heritage?

Are we, as representatives for a rural area, really interested in Cultural Heritage - are our young people? And if so, what are we doing about it? What is Cultural Heritage - and what does it mean to us?

These were some of the questions that were raised at a recent meeting in Stony Plain when the Parkland Regional Arts Committee of the Parkland Regional Recreation Council met with representatives from the entire region - including a number of high school students, senior citizens, representatives from different organizations, and just interested people.

It was generally agreed that the definition of Cultural Heritage is the way of life and backgrounds of the people that have come before us. By preserving and developing these customs, we should unite all of these into a unified Canadian Culture.

New citizens coming from other areas and countries need never forget their own customs and culture of their homeland. Each person's cultural background presents a special character which becomes part of a uniquely Canadian Culture and life. But we must first of all be Canadians and stress our appreciation of calling ourselves Canadians.

Through unification not diversity we can build a culture that proudly can be passed on to those who come after us. We in Parkland are indeed concerned about our cultural heritage and realize something has to be done to pass on, develop and redevelop our Cultural Heritage.

Some of our concerns are listed on the following pages. Hopefully, we have managed to emphasize on these pages, our recommendations on

WHAT WE WANT TO SEE HAPPEN, AND
WHY WE WANT TO SEE THIS HAPPEN

AREAS OF CONCERN

Leadership

Availability
Use of Leadership in Schools & Community
Development of Leadership

Program

Language and Tradition
Arts and Crafts
Music, Dance and Drama
General

Facilities

Use of Existing Facilities
Regional Multi-Cultural Centres
Joint Community-School Use of Facilities

Financial

Grants Assistance
Scholarships
Federal Support
Provincial Support
Municipal Support
Local Support

Meaningful Objective

LEADERSHIP

Concerns

Responsibility for leadership and the initiation of an ethnic cultural program should be taken by people who have something to offer to the community. Leadership is available now from many Canadians of multi-cultural backgrounds. For example, our young people have stated that they would like to learn from Senior Citizens of their past experiences and skills related to their original countries.

The following subjects which are steeped in ethnic culture, could be studied and taught by teachers or community resource persons and included in schools as option programs:

Music & Dance	Language	Writing
Cuisine	Libraries	Religion
Occupations	Art	Museums & Archives
Handicrafts	Clothing	Theatre

Sports - Such as Canoeing, Snowshoeing, Hockey
Special Events - Sundance at Duffield, Pilgrimage at Lac St. Anne

Outside lectures could be given by members of associations, teachers, or people of the community. It is also recommended that we use exchange teachers from other areas or countries, to bring about links with the "Old World". Resource persons must be prepared to teach all Canadians, not just a select group. Segregation of ethnic groups, which includes native people, should be discouraged. In this way all Canadians would benefit. Resource persons should be selected by an administrative body as to their qualifications, suitability and character for a certain position.

The administration and development of the ethnic cultural program in this area would be the responsibility primarily of the Regional Arts Committee in co-operation with the local School Committee and Regional Recreation Department. It has been recommended that multi-cultural centres be set up at which sessions could be held. Courses and in-service training for community leaders, teachers and recreation instructors should be established. There needs to be communication through the leading body so that there is no duplication of courses, and so that everyone benefits from courses offered. It would also be advantageous to establish an inventory of resource personnel in the various subjects and different ethnic cultures, Consultative services i. e. Department of Culture, Youth and Recreation, should be utilized where necessary.

Good leadership is vital if Canadians are to retain some of their past origins. There is a need NOW for the children to understand their past, so that they know where they belong. What we have now is tomorrow's culture. Realization of this in the present-day youth will achieve a happier Canada in the future.

Recommendations

1. That ethnic leadership be encouraged in order that all Canadians be exposed to different ethnic cultures, not just to segregated groups.

2. That leadership be drawn from the communities where possible, and also from those associations with ethnic background.

3. That regional, provincial and federal leadership development courses and/or grants be made available to resource persons in need.

4. That schools be encouraged to have option programs involving ethnic culture, utilizing local resource persons (as volunteers) wherever needed.

5. That school facilities be utilized, if possible, for functions at the adult as well as school level and more emphasis be placed on the school-community use of public facilities.

6. That regional multi-cultural centres be set up offering courses, workshops, lectures or unstructured exposure programs re: Cultural Heritage.

7. That volunteer leaders would be welcome where their ideas and qualifications are suitable and used accordingly.

8. That community organizations such as the Parkland Regional Arts Committee, be recommended for leadership - organizing and encouraging ethnic development in the community.

PROGRAM

Concerns

We, in Canada, are fortunate to have a Government which allows us to maintain our ethnic background, let us therefore preserve our cultural heritage so that it will not die.

Canadians in general should be exposed to the riches of our mosaic of cultures, whether it be languages, traditions, arts, crafts, cuisine, music, dance, drama, clothing. Any program of particular interest to any ethnic groups must be encouraged to develop, in order for them to pass on to future generations. This can only lead to a better understanding and appreciation of our-

selves, our forefathers, the past, as well as our friends and neighbors. This in turn will give us as Canadians, more pride in our nation as a whole and help to unify us as one great country.

In the past, immigrants tended to group together because of language difficulties, fond memories of home, and a general need of continuing their former way of life. Now with the second, third and fourth generations this need has diminished. However, how enriching it would be to be able to have a multi-cultural centre where we could all meet together and be exposed, as well as participate in, whatever type of ethnic cultural program we might wish! This type of centre would help to preserve our cultural heritage as a whole, for all peoples, rather than segregating them into cliques.

Is the pressure of mass culture alienating our children from an interest in their backgrounds? How typical of the young not to care much about the past, yet many young people are interested in knowing our traditions. Development of such programs makes life more interesting and can result in a constructive use of leisure time.

Language and Tradition

To make history interesting we need to make history alive, and what better way than to use local resource people of various ethnic origins. In our present-day school system, only a few languages are taught. Use of volunteers in the schools conducting small groups in language, history or social studies, under qualified teachers supervision, could bring the knowledge of our Cultural Heritage to a better student appreciation.

The opportunity to participate in programs after school hours, relating to language or traditions, are at the moment almost nil.

Senior citizens have so much to offer in the preservation of our cultural past. Is this living history preserved on tape recordings, records or books?

PROGRAM

Recommendations

Language and Tradition

1. More optional languages to be included in the school curriculum.

- Emphasis on languages predominant to each area.
- Use of qualified volunteers in the school system.
- Adult education classes offering those languages.

2. Books and writings in foreign languages should be made available in multi-cultural centres - libraries, through donations.

3. Tape recordings of senior citizens and their experiences. This type of project could be carried out through community groups or high school students, and kept in a multi-cultural centre.

4. Use of Canadian rather than American books in the school system.

5. Through provincial and municipal grants encourage individuals or groups, to research and write history of their particular area.

PROGRAM
CONCERNS

Arts and Crafts

Many of the crafts such as weaving or pottery which were at one time a necessity, are now considered a leisure-time activity.

Easter egg painting is not only a work of art, but helps preserve the religious beliefs of the Ukrainians.

It is more interesting and absorbing, especially for students, if people can actually participate in these crafts rather than just watch it being done.

Craft classes are conducted throughout our province. Is the background and history of these crafts taught as well?

Music, Dance and Drama

What better way to portray the people than by the way of their songs, dances, and drama productions, which was all so much a part of their way of life?

The government is at the moment heavily subsidizing exposure programs such as the Edmonton Symphony, Alberta

Ballet Corps, Citadel on Wheels. We feel very strongly that the government should continue to subsidize these programs, but would also like to see artists from other areas and countries. Senior Students could perhaps be used in exchange programs, to cut down cost.

Productions as well as participating programs, are one of the most effective ways to understand the life of the people that lived before us.

Recommendations

Arts and Crafts

1. Structured participating programs in Arts and Crafts relating to the ethnic cultural theme should be available in communities through recreation programs, or available at multi-cultural centres.

2. Unstructured programs, not necessarily activity programs, should also be available in centres on a come and go as you please basis.

Travelling exhibitions on different phases of cultural heritage should be available on loan from the Federal and Provincial governments.

3. Stress the importance to teachers and instructors to emphasize the background of each craft as it relates to Canadian history.

Music, Dance and Drama

1. Exposure programs should be available through the Provincial government to smaller centres in music, dance and drama relating to the original music and dance of the people. Stress should be made on preserving the authentic forms of the dance as well as the dress.

Participating programs in each community and/or school should follow exposure programs. Use of volunteers feasible.

Provincial festivals of ethnic music, dance, drama, could be held throughout the province with finals in bigger centres.

2. Recorded and sheet music of ethnic background should be made available at listening areas of libraries or multi-cultural

centres.

Instruments associated with ethnic dances and life should be preserved at such centres.

Classes and concerts should be given at centres using these instruments. Resource person and/or government sponsored artist to be used.

Music and instruments given through private donations of fund-raising through community groups.

3. Provincial or Federal exchange programs of artists for performing tours.

PROGRAM
CONCERNS

General

1. It is the responsibility of the Provincial Government to get information to the people. We are concerned about the content of present TV and radio shows realizing that in a democracy one has the right to watch whatever he wants. But is there any alternative - and if so, is there any exposure programs that will build up an interest for people with cultural values?

2. When the Parkland Regional Arts Committee had their Cultural Heritage Workshop, we tried to find a suitable film or slide presentation that would inspire participants to discuss Cultural Heritage. We had great difficulty finding anything suitable.

Slide series on crafts related to the history of Canada, films on pioneer life in different areas of the province, would be a great asset for use in schools as well as in communities.

3. Playground Players, Travelling Playgrounds - why not a travelling Arts Trailer with different programs such as Concert - a Drama production - a Folk Festival - an exposure to crafts to be followed up in the wintertime with participating workshops throughout the region.

4. Are the schools used to capacity or are they still in many areas dead buildings after 3:30 p. m. ? Why not use our schools

as meeting places, our community centre, instead of duplicating facilities and programs elsewhere?

5. More people could take advantage of programs being offered in the communities if the problem of transportation could be overcome.

6. Activities of a cultural nature, are seldom included in publications designed to attract visitors to Alberta. Tourism can and will be increased as a result of increased activity and exposure of activities in communities throughout the Province. Museums are a good example of tourist attractions

Recommendations

1. Through Government operated or sponsored TV and radio stations, encourage programs which can influence our cultural values.

2. Through Provincial departments make slide series and movies on cultural heritage available to any interested groups.

3. Travelling groups of performers in music and drama - artists such as painters, potters, etc. to tour regions, visiting smaller communities, should be made possible through provincial incentive grants or subsidized by the Provincial Government, through the Department of Culture, Youth and Recreation.

4. Encouragement from all governing levels for school community use of public facilities.

5. Further consideration of transportation problems should be undertaken by all levels of government.

6. Provincial publications: e. g. "Vacation Alberta" and "Land for Living" should keep to the fore a good example of cultural activity in the province.

FACILITIES
CONCERNS

Residents of smaller communities in Alberta are concerned that the majority of cultural activities are reserved for residents of larger urban centres.

Promotion and preservation of our rural culture is seriously threatened by ignoring any effort to provide a decentralization of this activity.

Viable communities have attempted to develop different art forms through regional recreation programming, with only some degree of success being achieved. Some ethnic and historical groups have managed to preserve some of our cultural heritage by retaining family customs and traditions, and by the establishment of local museums and historical societies. We have grown to appreciate the cultural contributions made by these groups, and expansion of these treasured traditions must become a matter of concern to all individuals. It is important that they recognize the unique cultural pattern which has designed our national heritage.

The exposure to the community of a particular art form, whether it be music, language, drama, arts and crafts, customs, or the collection and display of items of historical value, represents recognition of a desirable and essential commodity.

An interest in the arts in the future will best be achieved if existing groups are encouraged to unify their efforts rather than an independent struggle to create social and cultural activities. A "Regional Arts Centre" offers an opportunity to centralize activities within a common facility. The diversified nature of the activities should appeal to local patrons, who would be encouraged to participate and partially support the variety of programs offered. Other assistance would be required from municipal and provincial levels.

In order to justify contributions by local authorities, the centre must cater to all age levels, with a joint-use theory being applied.

Expanding the role of local and municipal arts boards would permit development of those cultures presently available only in large centres. Any program that would encourage local interest in Alberta's past must certainly be a valuable contribution to the various art forms that make up our cultural heritage.

Recommendations

1. Establish Regional Multi-Cultural Centres in various locations throughout the province, with smaller sub-centres

within that region that will bring together the knowledge and social activities of culture groups and individuals within these areas.

2. To provide community interest in co-operative programming and a sense of appreciation for the numerous ethnic cultures that developed the Canadian way of life.

3. To create within these centres, areas where individuals can experience new interesting activities of a cultural nature, Such activities would include music, art, literary works in foreign languages, drama, ethnic hobbies, crafts, dance, museums, etc., emphasizing those cultures that are of a national, religious, racial or social nature.

4. A centre which will compliment present collections in major centres and serve as a constant reserve of historical and cultural material.

5. Joint community-school use of all suitable existing and future facilities.

FINANCIAL
CONCERNS

Federal

At the present time one available source of direct financial aid for the development of cultural activities is in the form of grants from the Federal Government. However, these grants are at the moment available to ethnic groups only. Such a policy tends to cause hard feelings between groups and thus to segregate the groups rather than unify them into a culturally enriching community. Such a policy also ignores the need to encourage a purely Canadian culture as distinct from the culture of the various ethnic groups. Organizations like the Parkland Regional Arts Committee are in a position to encourage all aspects of cultural activities including preservation of the ethnic group heritage, and the development of a truly Canadian culture, and in so doing contribute to the unification of all Canadians.

Provincial

A) Scholarships

Under the sponsorship of the Alberta Government, many

scholarships are available for students to continue study in drama, dance, music and visual arts. Such studies must be carried on at a recognized school or university. While such scholarships definitely serve a useful purpose, they exclude a person who might wish to study at different centres not necessarily a recognized school or university.

B) Provincial Support

With the formation of the Cultural Development Branch of the Provincial Government, much encouragement has been given to cultural development throughout the province. However, emphasis has been placed on cultural development in general, rather than the preservation of various ethnic heritages, including our own Indian and Eskimo cultures. Support should be given to the preservation of old buildings throughout the province, which would be used as museums or multi-cultural centres stressing the ethnic background of the particular area. Such programs would ensure adequate attention be given to the preservation of the cultural heritage of all Canadians. As immigration in this country has declined in latter years, it is important that we start now to preserve various ethnic cultures, while we still have a relatively large number of naturalized Canadians among our population. We must act now before it is too late if the next generation shall accept our Cultural Heritage as Canadian Culture.

Recommendations

Federal

It is recommended that the present policy of awarding grants to ethnic groups only be extended to include a policy of grants to organizations in a position to encourage the over-all varied cultural activities of a community regardless of a particular ethnic interest.

Provincial

A) Scholarships

It is recommended that Provincial scholarships be made available for individuals wishing to promote some specific cultural project not necessarily available at recognized schools or universities.

B) Provincial Support

It is recommended that the Cultural Development Branch place more emphasis on the preservation of multi-cultural heritage in addition to the Cultural Development program now in operation:

and that specialists with different ethnic backgrounds be available for leadership development courses for local resource persons,

and that a provincial incentive grant of . 25¢ per capita be established and given to municipalities to assist in programming, leadership development, and facilities such as multi-cultural centres,

FINANCIAL CONCERN

Municipal

Municipal support for cultural activities varies extensively from one municipality to another, and in many instances is non-existent. In the Parkland Region, municipal support has been generous in recent years particularly since the formation of the Regional Recreation Council in 1968. However, such support is not considered top priority and might be subject to withdrawal in times of economic recession.

It is felt that to encourage interest at the grass roots of the Municipal level is basic to the successful development of a cultural program. Naturally such municipalities w ll look to the higher levels of government for such encouragement. It is felt, however, that the municipalities should in turn try to encourage the active participation of the individual in all activities. In time such individuals might become a source of financial assistance.

Local

To ensure total community involvement, local fundraising should be part of the planned projects for a community.

Recommendations
Municipal

It is recommended that municipalities be encouraged to

give strong support to cultural activities within their community, so that in time they can become an accepted function of all municipal governments. The formation of regional councils such as the Parkland Regional Recreation Council should be established for all areas of the province. A close co-operation between Regional Recreation Departments, Art Committees and the local education system should be encouraged by municipalities, as well as provincially.

Local

That local fundraising be considered and planned for especially when projects are subsidized by Federal or Provincial grants.

MEANINGFUL OBJECTIVE

Projects and ideas that lack an objective fail to stimulate the groups or individuals to which they are directed.

A thrust of energies will be expended, if, through a creative cultural program, a meaningful objective is achieved.

It is with sincere confidence we propose the year 1978 as the target year, and the year be celebrated in Alberta as

"THE YEAR OF THE PIONEER"!

By Sonia Slawuta
Submitted April 28, 1972

PROJECT ON BILINGUALISM

Prologue

The following composition stems from a disagreement that had taken place in this area succeeding a council vote declaring this area bilingual, that is French and English. Due to this declaration the French were given certain privileges and preferences.

The Ukrainians of this area, who also considered themselves bilingual, felt they were being discriminated against and were being treated as second-class citizens. There was an uproar in the community due to this feeling and several businessmen who voted for the declaration were financially upset because the Ukrainians would not deal with them.

This phase of Ukrainian recognition, as I like to term it, passed in time into a memory. The declaration still stands, the profits of the businessmen have retained their former vigor, and in all sense of the term the Ukrainians have fallen by the way side.

In the composition I have attempted to express my eagerness for the Ukrainians to stand up and be recognizied, not in a burst of sudden emotion as was the case preceding, but in a long term sense. I have attempted to stress that it is our passiveness that is leading to the destruction of the Ukrainian culture, not any greedy, overpowering need on the part of the French or English to suppress the Ukrainians.

I have written my composition in the form of a song because as an individual I find that I can express better what I feel and think in a song rather than in an essay.

That's The Way It Is and That's The Way It'll Be

Hey you! you people, sitting in your rooms,
Children are growing up in a world brand new.
You sit with your friends conversing - complaining
Yet when they ask you to speak, you've got nothing worth saying.

That's the way it is and that's the way it'll be,
That's all you ever say,
That's the way it is and that's the way it'll be,
In your passive, friendly way.

You've got to stand up or you'll fall behind.
Look! and see around you! Or they will go blind.
Think of your forefathers who fought for your being,
Is their cause forgotten or just not worth fighting?

That's the way it is and that's the way it'll be,
That's all you ever say,
That's the way it is and that's the way it'll be,
In your passive, friendly way.

Will your knowledge and your language be buried when
you die?
Will your children not know cultural pride?
Will they be naive to why they look and act like they do?
Not knowing the breeding that makes them a 'special'
race too.

That's the way it is and that's the way it'll be,
That's all you ever say,
That's the way it is and that's the way it'll be,
In your passive, friendly way.
That's the way it is and that's the way it'll be,
Is that all you'll ever say?
Will you not stand up again?

By Carl Austin
Submitted April 28, 1972

THE ICONOCLASTIC MELTING POT

The standard by which states will be judged is not how well they serve the needs of the majority; for serving the majority is the desire and obligation of all governmental structures, but rather by the degree to which they respect the minorities. The good will of history is seldom bestowed upon those states which embodied the concept of the "melting pot," for this concept intrinsically implies that one race or culture is superior (obstensibly the fact that it is in power supports this implication). It is fast becoming the time when the governments in Canada must realize this fact and avoid the consequences of ignoring it.

Except for Mr. Trudeau's much challenged "bilingual" law which purportedly protects the French minority in Canada, there is no outlet for the cultural minorities which form the Canadian heritage. More particularly, there is nothing which protects the cultural background of the five major minorities in Alberta. (German, Slavic, Scandinavian, French, and aboriginal). They are fast doing one of the following two things:

1. Integrating with the 44% of Albertans who are of Anglo-descent.

2. Becoming very upset with the system which is forcing them to #1.

Evidence that the latter is the more popular amongst the cultural minorities is ample: Harold Cardinal, an Indian leader has written a book which was nearly unanimously heralded by other Indian leaders; the tension-filled French-English crisis in Bonnyville in 1971 which made the pages of Time; the large German community in Edmonton where all communication is in German; the many Ukrainian cultural groups seeking to preserve their culture. There is more, much more, but that is enough. Percentage wise, the above mentioned groups account for approximately 34% of Alberta's people.

The need for multi-cultural legislation which would protect cultural minorities is obvious. No one would deny that. It

is the only way Canada will remain united politically. It is the only way the beauty and wisdom of our cultural minorities will be utilized to serve Canadians. It is the only way that members of cultural minorities will wish to remain Canadians! Is the nascent dream of Canada up to the Task? Is Canada a viable unity? Now is the time to see. Political rhetoric is no longer the answer. Now is the time to act.

By the French Class of Routhier School (Falher)
Submitted April 28, 1972

The following suggestions concern us greatly as French Albertans.

1. Goals: To favour encounters between French Albertan
To favour the cultural development of the French in Alberta
To have an educational centre for French Albertans
To encourage personal creation (songs, poetry, music)
Proposed method to achieve goal: The creation of a cultural center for French Albertans.

2. Goal: To conserve the French language in Alberta
Methods: Favour the Establishment of bi-lingual schools.
Encourage the formation of bi-lingual teachers.

3. Goal: To make the role played by French Canadians in the province known.
Methods: Favour the establishment of museums rendering homage to these French Canadians.
Compile archives which will contain exploits of of these French Canadians, and which will be accessible to the general public.

4. Goal: To favour the development of a French Canadian identity in Alberta
To perpetuate the history of the French in Alberta
Methods: Conserve historical buildings
Conserve the French names of regions, towns, cities, etc. (in spelling and pronunciation)

5. Goal: To make known the folklore of French Canadians (dances, celebrations, the "Cabane a Sucre")
To increase the pride of French Albertans in that folklore.
Method: Preparing TV programs and Films which would demonstrate this folklore.

6. Goal: So that the ethnic groups will feel responsible and will control their economy and their politics
For the enrichment of Alberta
Method: Encouraging the formation of bi-lingual districts

7. Goal: To increase tourism in Alberta
   Methods: Preserve French Canadian villages
   Encourage the preservation of French Albertan traditions

These suggestions, we believe, would add to the cultural richness of this great province.

By Cercle Pie XI de l'AEBA
Submitted April 28, 1972

The "Cercle Pie XI" is the regional branch of our provincial AEBA (Association des Educateurs Bilingues de l'Alberta), which was itself incorporated as an affiliate to the A. C. F. A. (Association Canadienne-Française de l'Alberta). The A. E. B. A., whose antecedents go back to 1920, was reorganized in 1948 to group practically all bilingual teachers in Alberta schools.

Though we favor the maintenance and development of the cultural heritage from all ethnic groups in Alberta, our submission will deal mainly with that of the French-Canadian element, since it is the one we know the best, the one whose maintenance and development we work for as members of this organization, and since, finally, this represents the contribution we are best qualified to offer.

In this submission, we plan to indicate:

1. What we believe should be preserved.
2. What should be developed and encouraged from Alberta's ethno-cultural heritage.
3. What participation by individuals and groups we would recommend.
4. What priorities the Government of Alberta should set.

1. WHAT TO PRESERVE

1.1 Information from, and interviews with pioneers

1.11 Every day, some of the people who have pioneered life in various corners of Alberta pass away; they often do so without any record being left us of the knowledge that, very often, they alone possess of certain episodes in the development of the Province, sometimes even without leaving us any photograph or portrait of their person. In Bonnyville, we know of Mr. and Mrs. Aimé Marcotte, Mr. Lucien Hétu, Mrs. Alice Vallée, Mr. Etienne Ouimet and Mrs. Jules Rondeau; in St. Paul, we know of Sr. Margareta Gilmer, a. s. v.; these persons are particularly well informed on the development of our area and their knowledge should be "tapped" as soon as possible.

1,12 A few years ago, the Bonnyville Art Club undertook a series of portraits of the local pioneers; some of these were quite interesting, and in some instances, they are the only portraits available of interesting people who have disappeared.

1.2 Traditions

1.21 Many traditions were imported into the Province, while others developed once the people settled here. The French Canadian communities, for their part, had "La bénédiction du jour de l'an"; "Le Réveillon", after Christmas Midnight Mass, with traditional meat pies; "La Croix du chemin", where open-air prayer meetings were often held throughout May; "la Fête'Dieu"; la "St. Jean-Baptiste"; "la Sainte-Catherine"; New-Year visitations; special square dances and "gigues". Over the past twenty years, "La cabane à sucre" has also known an interesting resurgence in our communities. From the mid '30's into the '50's, "l'artisanat" (mostly domestic loom work) flourished in several parishes through the efforts of "Les Dames Fermières". French Canadians also have a number of traditional dishes: "les crêpes", "les touttières" (meat pies), "les bines", "le ragoût de pattes" (pork hocks), "les grillades de lard" (fried salt-pork), "les cretons" (a by-product of lard), "les patates brunes" (potatoes prepared in meat sauce), "les miettons" (crumbled bread, brown sugar and milk), "les maris-fendus" (special type of meat dumplings), "le sucre à la creme (fudge), etc.

1.22 Locally developed traditions have included, or still include:
1.221 Special types of family gatherings, (sing-songs, wedding celebrations, burial gatherings ("veillée au corps");
1.222 Parish-centered activities (bazaars, parish clubs, bees for various purposes).

1.3 Archive Material

Early local newspapers, newsletters, private correspondence, parish records, country school records, school yearbooks and photographs, and countless other records are often discarded or burnt indiscriminately. Locally-established archives might retrieve some of this material quite effectively, and supplement the work done by the Provincial Archives in this field.

1.4 Museums

1.41 Some areas are already setting up museum "embryos" which again can be quite effective in collecting and preserving bits of our past. These local efforts train people to value past efforts, generate pride for it, and even become tangible touristic assets.

1.42 We know of a museum at Elk Point, of one in Girouxville organized by Fr. C. Desrochers, and of a collection privately set up by Mr. Jules Vallée at Vallée Store in Bonnyville.

1.43. It could be the Government's function to promote these by assisting them financially, and especially be providing them with information as to organizing and developing these ventures. We believe however that the local incentive should be carefully respected.

1.5 Buildings of Historical Interest

1.51 The rapid pace of development in many communities has often resulted in the disappearance of such buildings, while others have sometimes been moved and/or transformed to such an extent that their origin and possible interest is not suspected. We are informed, for instance, that the former rectory in St. Paul (just south-west of the cathedral) was originally an employee residence of the Hudson's Bay at Fort Edmonton.

1.52 Some noteworth buildings of our acquaintance:

1.521 St. Joachim's Church in Edmonton, dating back to the late 19th centry, has considerable interest, having been the site of many public and private "occasions" in the lives of many people in Northern Alberta.

1.522 The church in St. Vincent is relatively old, but its main interest lies in its strikingly individualistic style, as well as in the story of how it was erected and decorated.

1.523 The small chapel in our town, near the Senior Citizens' Home, was originally the R. C. Church at Rife.

1.53 It is most regrettable that the very old and interesting mission Church in Cold Lake was destroyed by fire some fifteen years ago, just after some renovations had been carried on; some slight extra financial help and technical assistance might have prevented such a loss.

1.54 The Government might contemplate measures:

1.541 to help identify buildings of such interest, whose

origins are beclouded by later development;
1.542 to help preserve interesting buildings in a good state or repair so they do not risk destruction by fire or deterioration.
1.543 establishing criteria for:

- declaring which buildings are of historical interest, and
- preventing demolition of such buildings.

2. WHAT SHOULD BE DEVELOPED AND ENCOURAGED

2.1 Traditions

As a means of preserving and developing these, we would suggest filming or video-taping traditional activities which have disappeared or which still occur, and diffusing them through network programs or through educational channels.

2.2 Museums and Archives

We have already indicated that we advocate support for locally-developed initiatives in these areas.

2.3 Cultural Activities

Among the French-speaking settlements of the Province, such activities have always existed and several are still carried on; there are choir groups (Les '67, Les Musico, Les Chantamis,...), theatre groups in Edmonton and St. Paul, an art club in Bonnyville, youth clubs (Les Anti-Coquilles, Les Franc-Parleurs, Le Rouet)

2.311 From 1945 to 1965 or later, "Le Festival Francais" was an annual event in the regions of Edmonton, St. Paul - Bonnyville and Falher. During the period, a "Concours Oratoire" was also organized in the Falher and Bonnyville areas.
2.312 From the 1920's to the 1960's, several communities operated "pensionats" (student residences) alongside many town and village schools; these were entrusted to the care of religious orders.

2.32 As means of promoting French culture in Alberta, we have a radio station (CHFA - Edmonton) and a repeater station (Falher), as well as a part-time T. V. station for the Edmonton area. There is little in the way of book-stores, however; we do need some that could cater not only to schools, but to the public as well.

2.33 We believe that in permitting and even helping these activities and their means of development, the Government would contribute to reinforcing the cultural uniqueness of Canada, rather than impairing it, as might be the case under a "melting-Pot" approach.

2.4 Education in French

Though the legal provision allowing certain schools to offer instruction in French in subject areas other than the French language classes is slowly becoming a reality, its effectiveness in preserving French language and culture among francophones is often impaired by the fact that most schools offering it serve a population of mixed racial background. To our mid, adequate maintenance and development of a French culture for francophones, without precluding the necessary citizenship adaptation to Alberta, could be adequately realized only in a school limited to and organized for francophones.

3 PARTICIPATION BY INDIVIDUALS AND GROUPS

3.1 Individuals

3.11 Research at high school and university level could be effective in collecting accounts of pioneers, photographs, records, paintings, etc.

3.12 Graphic records of various types could be solicited from private citizens.

3.2 Groups

3.21 The Hudson's Bay Co., the R. C. M. P., the churches, historical societies, chambers of commerce and municipal bodies could be solicited for information, records and even funds.

3.22 Cultural groups, such as our own, could undertake to sponsor and coordinate the collection of information from pioneers, and organize cultural or traditional activities to be video-taped or filmed.

4 PRIORITIES THE GOVERNMENT SHOULD SET

4.1 Priority should go to whatever keeps a culture alive; endeavours which merely preserve the past, however important they be, should take second place. Hence, allowing the school and other channels of diffusion to effectively maintain and develop a culture (language,

traditions, cultural activities) takes definite precedence over preserving mere records of that culture (museums and archives).

4.2 We have indicated earlier that in our view, such a policy would be conducive to maintaining the cultural uniqueness of Canada; it would also help maintain the "social climate in which the individual is respected and appreciated", as you put it in your invitation to submit our views.

4.3 We realize that some measures advocated here go beyond the concern of the Cultural Development Branch itself; but since culture and education are so broad in scope and so closely related, it is our view that priorities in both areas must be closely correlated.

By Inglewood Heritage Festival
Submitted May 9, 1972

Introduction

1. Sponsor

This brief is submitted by the Inglewood Community Association which is an inner-city community directly east of the Calgary downtown city centre.

2. Brief Description of Community

The communities of Inglewood and Ramsay form a natural geographic unit bounded on the west, north and east by the Elbow and Bow Rivers and on the south by an industrial park.

The district is mixed industrial, commercial and residential buildings with housing units adjacent to warehouses, cement plants, steel plants and other businesses. There are 6,000 people living in well over 2,000 housing units. Many races from Arabian to Ukrainian are represented as well as native people.

The area has more amenities than any other district in Calgary. Amenities include the junction of the Elbow and Bow Rivers, four and a half miles of river banks, the Calgary Zoo, the Aquarium, the Horseman's Hall of Fame, Inglewood Bird Sanctuary (18 acres), Pearce Estate (20 acres of natural wild growth), Provincial Fish Hatchery, the only open air farmer's market in Calgary, and other attractions. About three quarter of a million visitors are attracted to the district each year. The potential for additional attractions to serve all Calgary are very great.

3. Present Status of the Area

The area has been neglected by City Council and City Planners for 40 or 50 years. A former mayor of Calgary stated the area was not fit for preserving except for industry. In 1964 the Calgary Five Year Plan called for the whole area to be light industrial; that is, wipe out the homes of 6,000 people.

The most recent five year plan has been left open. It is now up to the people living there to plan for redevelopment of the area. So much for community description.

4. Nomenclature and Definitions

This brief is presented in language as simple as possible. A deliberate attempt has been made to avoid the obscure jargon of the ivy covered towers. It is in keeping with a working class community. The intention is to be suggestive rather than exhaustive.

It is believed in connection with multiculturalism that the words "ethnic" and "ethnocultural" should be dropped and forgotten. "Ethnic" seems to imply "foreign", and "foreign" in turn appears to indicate second class citizenship. "Culture" on the other hand transcends national boundaries. It is universal, yet it is different to individual nations and races.

There are two meanings to the word. "Ethnic" (Gk) according to Webster's Universal Dictionary (1968) means:

1. Connected with, characteristic of, a race: related to the moral and physical characters distinctive of a particular race.

2. Heathen, gentile, contrasted with Christian or Jewish.

By definition, it is suggested the word "ethnic" does not apply to the purpose of this discussion and should be dropped.

Again referring to Webster we find the word "culture" (Fr. fr. Lat.) has three meanings:

1. Rearing of animals and plants; production of articles of commerce which are due to animal or vegetable activities or functions (e. g.) silk worm culture.

2. Education, training development of mental and body facilities and qualities.

3. The result of mental training, refinement of taste, keeness and balance of intellect and judgment, elegance of manners.

By definition "culture" appears to be the subject under discussion.

A useful definition of culture is found in the Science Program published by Nelson Doubleday, Inc. and Odhams Books Ltd. (1971). On page 64 of the booklet on Classical Archeology culture is defined as "Learned behaviour that differentiates man from the lower animals. It includes the production of ideas, artifacts and institutions. A particular culture signifies a certain people, tribe or nation."

Culture, broadly speaking, seems to be our dress, dances, cooking, music, folk songs, fostering of flora and fauna, handicrafts and arts. It is literature, tales of hardship and heroism, and hunting. This list could probably go on and on, limited only by our ability to research, and record, and revive.

5. CANADIAN CULTURE

Because Canada was populated by immigrants our country encompasses the cultures of many lands and peoples. As a result Canadians tend to think of culture as Scottish, Urkainian, Eskimo, Chinese, French and many others.

But what of a Canadian Culture?

Surely, parents in some other country, watching their children playing cowboys and Indians or Mounties, must think of this as a part of Canadian culture.

There is probably a Canadian culture but Canadians, overwhelmed by the United States, simply refuse to believe we can be different.

Perhaps we can rise to the challenge issued by eminent Canadian historians.

Arthur Lower, professor emeritus of Canadian History from Queen's University, has said that Canadians still "have a colonial mentality". They're dumb, driven cattle..." On the other side Michel Brunet of the University of Montreal, a French "Nationalist", says the French have a "servant's mentality". I believe these statements are challenges to Canadians to believe in a Canadian Culture rather than cynical statements of fact.

6. HERITAGE AND TRADITION

Even though Western Canada, and in particular Alberta, is young in relation to other lands it does have a heritage and tradition of its own. It is hidden, because of somewhat similar development, since our traditions parallel those of the United States.

In spite of this, there are differences and differences in degree. Going back in time, we can think of the pioneers and their struggle to tame the prairies, the early miners, Edna Jacques, Emily Carr, Bliss Carmen, Cora Hinds, Pauline Johnston, one room country schools, dances and socials, the Royal Canadian Mounted Police, the bees organized to help neighbours, historical sites, maple syrup festivities, The Order of Good Cheer and many unique Canadian traditions which form our culture.

7. MULTICULTURE

Alberta has many culture -- cultures from foreign lands brought here by immigrants as well as native, the Metis, Indian and Eskimo culture. The question immediately arises, should these foreign and native cultures be preserve and encouraged or should a purely Canadian culture emerge.

It would seem that our universal, compulsory, monolithic educational system has a tendency to discourage other cultures but offers no substitute.

By neglecting the cultures of many other countries, by disregarding people who have come to our shores or were already here, there is a loss of entertainment, variety, knowledge, and an understanding of how the other half lives.

Ignorance of other peoples causes unfounded fears and hatred. The less we know of other peoples, the greater the chance of wars.

It is perhaps good that we have other cultures and even more important that this heritage be continued and encouraged.

8. THE CULTURE STRUCTURE

Both Canadian and foreign culture are preserved by formal

and informal structures.

The formal structure is seen in associations such as Sons of England, Hiberian Society, United Empire Loyalists, Canadian Club, Independent Order of the Daughters of the Empire as well as museums and historical sites.

The informal structure is noted at socials, festivals, and sports events, Christmas and New Year parties, gymkhanas, Scottish picnics with highland dancing and bagpipe music, and St. Patrick's Day (nowadays just a dance) but people wear green and drink green beer.

There is also a semi-formal structure found in such things as dancing competitions, weddings, churches, and customs that are retained in the home.

9. GRASS ROOTS LEVEL

Where should culture be preserved?

Is it better to have a National Symphony Orchestra in a multi-million dollar theatre in the nation's capital or to have 20,000 village, town and school bands across the nation?

In one famous ballet group better than 25,000 young ballet dancers spread throughout the land?

There may not be a cut and dried decision on these questions. Perhaps we can have both national and local participation but in the long run if our heritage and culture is to be preserved it would seem logical that it should be at the local or grass roots level, with National or Provincial examples for guidance, encouragement and possibly training. But if there is a choice maybe we should vote for local participation. This is where the people are. This is where the action is. In fact, this is where living culture and tradition will remain viable -- not in mausoleums, museums and learned tomes.

AN EXAMPLE

10. THE INGLEWOOD HERITAGE FESTIVAL

As one example of what has been mentioned about participation let us consider a grass roots attempt.

The Inglewood Community Association has decided to put on a festival in the community. The objects are to get people to know one another, to have fun and pleasure and to preserve the heritage and traditions of the past 100 years. The ultimate aim is to have the community work together to redevelop the area possibly under an urban redevelopment scheme.

A member of the Community was chosen as Executive Director. It then became his job to make final decisions, to select people to be directors in various fields such as sports, program, old timers, school alumni, parades, publicity, music and other items. Each director is to get his own committee from the community for his particular part of the project.

The directors are free to use resource people wherever they can find them. They may be university professors, local initiatives projects, chambers of commerce, opportunities for youth groups, choir leaders, tourist bureaus, musicians union, sports officials, civic administration and many others. For example, the name selection committee, which chose the name "Inglewood Heritage Festival", was composed of a business executive, manager of a small wholesale store, a columnist from the Calgary Herald, manager of a brewery, and the manager of a lumber yard.

It must be kept in mind that these people are resource people -- not community workers. They will give advice and assistance but will not be leaders nor decision makers. In some cases, such as opportunities for youth groups, they will assist in the work of preparing and running the festival.

The theme of the festival is our "Heritage". The name, "Inglewood Heritage Festival", was submitted by an eleven year old school girl in a competition which attracted over one hundred entries. An insignia or logo was also selected in a community wide competition and was won by an adult. Suggested posters are limited to school children in Inglewood from kindergarten to grade twelve. Ten prizes of five ($5.00) dollars each will be awarded.

There is an almost unlimited number of events that can be included in the three days of Heritage Festival. These events will be open to anyone anywhere, but the emphasis is to attract community people. Some suggestions have been: parades;

oldtimers reunion; school alumni banquet and reunion; horseshoe tournament; outdoor wrestling exhibition; street dancing; outdoor snack bars; outdoor beer gardens; drama festival; lacrosse tournament; tug-o'-war; old time and square dancing; singing and music by cultural groups; choir competition; industrial displays featuring some pioneer equipment; booths by community organizations of all kinds; Chataqua; historical essary competitions; exhibitions of old time photographs; cake and pie baking competitions; canoe races; stores and shops with pioneer motif; and many others.

Some of these are cultural and heritage but some are just entertainment. A festival should be fun.

The timing and duration of the Inglewood Heritage Festival are probably not good. It is likely too long. It may be too ambitious for a start. Three days including the August holiday were chosen. These are the 5th, 6th and 7th, Saturday, Sunday and Monday.

For a start, an afternoon and evening might have been ample. A small success is better than a colossal flop. A small beginning is the foundation upon which to improve and grow from year to year.

ORGANIZATION OF A CULTURAL PROJECT

11. ELEMENTS OF A FIRST PROJECT

What is the base for a first attempt at a cultural project?

There must be voluntary workers. Securing such help is a problem in most organizations and groups. Some people must motivated -- this means motivated not coaxed. Many people simply fear to do something they have never done before. This reluctance can be overcome by making the job simple, easy, and well explained. The person must be able to start work immediately and keep working, otherwise interest wanes. Today there are many more activities to occupy a person's time than in earlier and simpler times. Some very good people are already busy. It is well to keep in mind the old saying that the way to get something done is to give it to a busy man. This is absolute nonsense and is too often an unfair imposition on the individual concerned.

The way to get something done is to give it to someone who has the potential to do the job.

The key to the whole question is of course the man or woman at the head of it. It will help if such a person has managed a sports day, a Christmas Concert, a funds drive, or some similar operation involving a group of people, for example, a successful executive or business man or an interested and capable community worker.

This individual may be given any one of a number of titles, for example, director, manager, executive chairman, president or whatever.

The manager should have four key chairman each of whom may have a small committee. These people are:

1. RESOURCE CHAIRMAN: His or her job is to list all the applicable resources of the community such as houses; geographical; industrial; and educational resources; associations and others. In drawing up resources minimum-maximum estimates should be employed. All this is a resource inventory;

2. PROGRAM CHAIRMAN: This person's job is to arrange the programs of events within the resources of the community. It should be printed on a roll of newsprint and tacked to the office wall. It will show events, place, time, number and duties of workers, costs, and estimated income (if any).

3. ACCOMMODATION CHAIRMAN: He or she looks after space requirements as well as availability of food, lodgings, parking, permits, and protection.

4. PROMOTION CHAIRMAN: This individual is responsible for all forms of advertising, publicity, and public relations.

Flowing from these directors there may be 5 or 30 or even more sub-committees to handle each item of the evening or project.

The object is to involve as many people in the community as possible.

The manager must be able to organize, handle administration, be familiar with financing, have the ability to delegate, and to get

along with people. The minute he starts to do any of the work, other than make contacts, he is not of much use as a leader.

Above all the manager must think, plan, and make quick decisions. Ideas, plans and authority flow from this person. He must consider all aspects from hot dogs to liability insurance. The manager must advise the central committee regarding a corporation as compared to unincorporated management.

12. OTHER PROJECTS

The example of a festival as a community project has been used as a means of preserving culture. Other examples are almost unlimited. A community can support many things from small to grandiose. Such things as historical stories; brass bands; pageants; old-timer days; folk music jamboree; exhibitions of utensils and implements of former times; Indian days; stampede; Scottish games; vegetables festival; Ukrainian dancing; Polish music; winter carnival; canoe racing; flower festival; museums; historical sites; art classes; libraries; and concert halls.

GRANTS AND SUBSIDIES

13. GOVERNMENT ASSISTANCE

In this day and age, higher authority seems to be usurping the functions of the individual and the home. The school does much of what the family used to do. Everybody looks to one level or another of government for a handout - a handout being a sum of money. There are also multitudes of civil servants to assist people.

This brief up to now has suggested a slight reversal of this trend. The grass roots approach has been emphasized.

However, the economic facts of life must be faced. Culture is not a profit making enterprise. It costs money and therefore must be subsidized by some level of government, or by a combination of two or three levels - municipal, provincial and federal.

The question immediately arises as to how to obtain government grants or subsidies. They may be granted because of political expediency, because somebody knows the right official, because some administrator or politician is "pushing" a certain program, and many other queer and extraneous reasons.

It is suggested here that government grants should not be wasteful and extravagant and granted only on approved briefs. The brief or proposal or request by a community or group must be well researched to cover the project thoroughly, including such things as: aims and objectives; nature of project; manager's qualifications; organization; proposed audience or spectators; free or charge admission; proposed income or local financial support; all items well costed; and finally whether the project is a one shot effort or an annual affair. This is not intended to be a complete analysis, but merely an indication of some things that might be required.

In other words it is suggested that if a community or group does its homework, the grant should be almost automatic when properly submitted.

A concise report and evaluation should be required for provincial records.

Perhaps an artificial distinction should be made between a grant and a subsidy.

A grant refers to a limited amount of money payable either in a lump sum or in stages. It is a stated amount which will not be exceeded. A first effort should include a contingency item -- probably ten percent. The amount of the grant would approximate the difference between total expenses and estimated income. If there is a deficit, the community must bear it. A surplus would either be returned to the department or retained for future financing if the project is an annual or continuing affair.

A subsidy on the other hand refers to financing which is not a stated figure at the beginning but is likely to increase with participation. For example, an open dance competition featuring national dances might attract many more competitors than estimated. Then fixed expenses could be far in excess of planned expenses. The sponsors should not be penalized for putting on an attractive project. Hence, they could expect additional funding by means of a supplementary requisition.

Capital grants ranging up to 90% of the cost depending on the size and resources of the municipality or community groups should also be considered by government. Such capital grants would be used to build museums, libraries, and multicultural centres of various types including sports.

It is not suggested that government create a large department with field workers, experts and inspectors. It is believed ideas and pressures should come to government from communities and groups rather than a paternalistic approach by 'big brother'. If the concept is rooted firmly, it will bloom. Government can assist with publications, suggested guidelines, aid in dissemination of information from successes and possibly training courses.

CONCLUSION

14. SUMMARY

Perhaps this brief can be summarized as follows:

1. Cultures of all kinds now in Canada should be preserved;

2. This should be encouraged at the grass roots level but not neglecting all available resources;

3. There must be government financial support and encouragement with a minimum of control and direction;

4. There should be plenty of Canadian contact;

5. Eighty percent of success of any event is efficient administration -- before the event and behind the scenes.

In conclusion it is well to remember that when visitors come into your community they may very well be attracted to live there or to start a new business or industry. The event or project should be informative for both the community people and visitors. Possibly the motto should be "Serendipity" -- the act of making joyful discoveries by those who seek them.

By The West Indian Society
Submitted May 17, 1972

The West Indian Community endorses the interest shown by the Provincial Government in the cultures of the various minority groups which together constitute a large percentage of the total population in Alberta. The West Indian Community is one of the smallest of these minority groups. Yet we are anxious to involve ourselves in the efforts by the various levels of government to promote unde rstanding and trust among all groups. In the present brief, we will attempt to outline how we feel some of these objectives can be achieved for the benefit of all concerned. However, it is necessary to review very briefly the background of West Indian migration to Canada since our recommendations stem principally from the peculair problems we face as we adopt Canada as our home country.

Immigration from the West Indies

A West Indian Community in Canada has emerged as a result of the liberalisation of immigration policies over the last decade. The history of Canadian immigration reflects an explicit policy of restricting the entry of non-Europeans into Canada. As far back as 1815, the Nova Scotia Assembly enunciated this orientation:

> 'The proportion of Africans already in this country is productive of many inconveniences; and the introduction of more must tend to the discouragement of white labourers and servants, as well as to the establishment of a separate and marked class of poeple, unfitted by nature to this climate or to an association with the rest of His Majesty's Colonists."
>
> Canada Year Book 1957-58
> pg. 168.

As recently as January 19, 1970, The Edmonton Journal could carry an editorial copies from the British Columbia newspaper, Daily Colonist, in which Mr. Steve Paroski, one of the M. P. "s for Edmonton was praised for his attack on the trend in immigration of people from the Caribbean and Asia, who, he alleged, were unsuited by training and climate of origin for Canadian society. We have not found any scientific evidence to support the physiological argument. As to the cultural factors, West Indians subscribe to the North American value system.

Differences in levels of training are discussed below. Similar disabilities were faced by persons of Asiatic origin. The special privileges accorded to Commonwealth countries applied solely to those with European settler populations.

In 1962, an important revision was made to the Immigration Regulations. Emphasis was placed on education, training and skills as the main criteria of admissibility to Canada, regardless of the applicant's race, nationality of country of origin. Although the financial assistance granted to European immigrants as against others, tended to maintain the advantage of the European immigrant, the relaxation of the more discriminatory practices made it much easier for immigrants from the West Indies to enter Canada.

Two others factors contributed to the increase. The imposition in the U. K. of the 1961 regulations which limited Commonwealth immigration and more particularly non-white immigration to Britain, meant in effect that more would-be migrants from the West Indies would turn to Canada. Secondly although the United States was always high on the list of preferences, the racial tensions in the 1960's weakened its appeal. The fact that there was less evidence of discrimination in Canada, perhaps because there were very few non-whites in any case, made Canada the preferred destination of West Indian immigrants.

The following table shows the impact of the changes in regulations in 1962 and in 1967 on migration from the West Indies. In recent years West Indian migration has been almost 10% of total immigration.

Immigration to Canada from the West Indies

Year	No.	Year	No.
1946/47	420	1959	1196
1947/48	404	1960	1168
1948/49	391	1961	1126
1949/50	384	1962	1480
1950/51	399	1963	2227
1951/52	666	1964	2199
1952/53	717	1965	2345
1953/54	916	1966	3936
1954	849	1967	8404
1955	793	1968	7624
1956	1058	1969	13093
1957	1162	1970	12456
1958	1192	1971*	8978

Source: Canadian Statistical Review

* Jan. - Sept. 1971.

One common fallacy is that West Indian immigrants are very unskilled. An analysis done by Roberts (1966)[1] showed that in 1965 when 10% of the overall total of immigrants into Canada consisted of labourers, less than 2% of the West Indian immigrants were in this category. Roberts found that 90% of workers from the West Indies were in the four occupational groups - professional and technical, clerical, service and manufacturing and mechanical. Because of a more exacting interpretation of the immigration laws with respect to West Indians, Canada takes only the cream of the West Indian crop. Even under the domestic scheme, it is well known that many qualified West Indian females use this method to gain entry to Canada. Some Civil servants and secretaries who cannot meet the other immigration requirements come in as domestics and take the opportunity to pursue their education, often at university level. The following table gives some comparative data for 1965. Given the biases we have already noted it is unlikely that the unskilled group has increased its share significantly over the last six years.

Immigration to Canada by Country of Origin and Intended Occupation, 1965

Country	Professional	Clerical	Service	Construction
Austria	112	88	188	131
England	4806	2971	1013	1000
France	523	297	436	473
Germany	599	701	594	630
Greece	84	78	622	388
Italy	261	119	1579	1925
Northern Ireland	182	162	43	101
Poland	63	32	82	51
Portugal	45	46	196	175
Scotland	877	1027	308	406
Switzerland	267	275	216	149
West Indies	561	618	574	90

Table continued

Country	Manufacturing & Mechanical	Labourers	Total Workers
Austria	409	161	1,168
England	3036	209	14,836
France	1013	40	3,165
Germany	2227	361	5,611
Greece	1313	218	3,262
Italy	3076	4802	12,135
Northern Ireland	217	126	982
Poland	195	112	675
Portugal	567	195	1,614
Scotland	1214	129	4,569
Switzerland	524	79	1,663
West Indies	336	37	2,345

Source: Department of Citizenship and Immigration, Immigration Statistics.

The West Indian: racial and cultural characteristics

West Indians cannot be identified with any particular racial category. Although the African element predominates, there are sizeable minorities of East Indians, Chinese, and Whites. In fact there are few racial groups not represented in the West Indian population. The admixture over the centures has resulted in a people of varied skin colours, hair texture and facial characteristics.

There has been a complementary admixture in the cultural sphere a factor which has encouraged great sociological interest in the West Indian area. The fact is that people of different racial and cultural origins live side by side in relative harmony, jealously guarding their separate identities, but still integrating and assimilating the different aspects of their cultures to produce a peculiarly West Indian amalgam that is neither African, Asian nor European. It can be said that multiculturalism is now new to us since our cultural heritage is based on the mingling of peoples from different cultures.

Although the major groups live in relative harmony one with the other, there does exist tension and colour prejudice,

one of the features of the colonial legacy. Yet no one group can lord it over the others with impunity and this dynamic inter-relationship has created a keen sense of awareness among West Indians as to their rights and privileges in a democratic society. This orientation is no less evident when we settle abroad. People like Marcus Garvey, Stokely Carmichael and Shirley Chrisholm illustrate the involvement of the West Indians in the quest for justice, equality and dignity for blacks in the United States. According to the Alberta Human Rights Branch, the second largest number of complaints about discrimination comes from the West Indian group. We are not a querulous people but we are jealous of our rights as individuals and are prepared to go very far to have these rights respected, even though the results of these efforts may be unfortunate as in the case of the Sir George William University affair in 1969.

Problems in the Host Society

Being very recent immigrants and given that in spite of the increase in the flow of migrants from the West Indies, we are still one of the smallest of minorities, the power and influence we can exercise as a minority group in the host society (which we hope will accept us less grudgingly) remains exceedingly limited. This limitation has worked to our disadvantage in many areas.

One of the most pervasive fears among West Indians is that while they may have the necessary qualifications for the jobs for which they apply, various obstacles are placed in their way in order to disqualify them:

(a) our 'foreign' qualifications which in so many cases are no different from the more readily accepted British or Australian qualifications.

(b) our job experience in Canada.

(c) outright discrimination which may be no less effective for the subtlety with which it is done.

Similar problems are often encountered in the acquisition and rental of housing. Unless these disabilities are eradicated, a sense of powerlessnes and even of desperation can arise within the group. Such factors would reduce the commitment of the West Indian to the Canadian socio-economic system. 'If men

define a situation as real, they are real in their consequences.' Although there are many of us who secure the employment we seek, the cases of subtle discrimination tend to be blown up, perhaps beyond proportion, because of the underlying fears and suspicions. Since employment status is the primary determinant of one's social position in an advanced society, limited job opportunities and limited advancement, less than warranted by academic qualifications and abilities, reduce us to a sort of second-class citizenship. A vicious circle can arise as frustrations of the West Indian parents influence the socialisation of the children in the Canadian Society, creating an unfortunate self-definition among second generation West Indians.

The debate on foreign students in Alberta has worried us considerably. We are in no position to speak for the Chinese students whose numbers led to the discussion if not hysteria about the foreign student. Large numbers of West Indian students choose to remain in Canada on graduation thus contribute to the society which subsidized their education at the institutions of higher learning. Also too, many of them depend on relatives living in Canada. This means in increase in fees for them would affect bona fide residents. What concerns us even more though is that the regulation of the number of foreign students may be based on a fear that too many foreign born individuals can achieve qualifications that make them eligible for the best jobs in the country. It is significant though that the Chinese have become a 'problem' although Australian, British and European students have never seemed to constitute a problem.

Beside the discrimination in housing, employment and education, there tends to be some depreciation of our culture. This may be based on ignorance of our background. In spite of our long history of economic relations with Canada dating back more than two centuries, ignorance of the West Indies is massive. The host society needs to know much more about the peoples who make up the Canadian society. The travelogues and the occasional television program tend to be superficial when they are not biased. It is like portraying Canadian life with all illustrations from the reservations.

Mitigating Factors

There have been mitigating factors which have helped to make conditions more comfortable for us. The establishment of the Alberta Human Rights Branch has served as a point of

early redress against the more blatant forms of discrimination. Of course it is more difficult when the discriminatory actions are subtle. Given the small permanent staff of the Branch, we sometimes question the sincerity of the government with respect to this problem.

Another piece of effective legislation which has helped considerably is the anti-Defamation Bill passed about two years ago in Parliament. There has been a noticeable decline in the sort of comments reported in the press on the race and colour question. We maintain that if the press is prevented from carrying harangues against racial and cultural groups, there is less chance that the existing prejudices and fears in the host society would be kindled into outright hate against the groups. We welcome this legislation.

Recommendations

Although legislation can be effective in curbing certain prejudices, it is our belief that only the inculcation of the right attitudes would allow the acceptance of the idea that all men are equal regardless of their race, colour, religion, or nationality. Fear and distrust based on ignorance will always be the bane of reasonable accommodation among the groups in the society. Our recommendations are therefore based on the need to reduce this general ignorance. We need to know much more of one another.

A. There ought to be more cultural programs on radio and television which would help us to know more about one another. Nor should this be done in a haphazard manner. MEETA, the educational television service, has laid some of the ground work. The lifestyles, music, and culinary arts can be featured on the media during prime time.

B. A week for multicultural studies can be instituted in Alberta schools. Every year students could devote a significant part of a week to the geography and culture of a particular area of the world. Once the young people know more about the various cultural groups, discimination and prejudice would be more repugnant to the society in the future.

C. The Human Rights Branch should be given greater discretionary power and perhaps may be more closely aligned with the Provincial Ombudsman. The work of the Branch should be more effectively advertised.

D. Since so many of our students remain here as landed immigrants, we would like greater consideration to be given to the financing of foreign students and institutions of higher learning in Alberta.

E. The Provincial Government should give greater assistance to the smaller minorities which, because of limited collective resources, cannot raise the capital necessary for building of multipurpose centres to serve the needs of the group. If given the necessary assistance, a West Indian cultural centre can be used not only to display art forms of the Caribbean and for general entertainment of West Indians and members of the wider public who would like to know something about us but also in facilitating the introduction of new migrants to the host society.

We appreciate the invitation to submit a brief on multiculturalism as it affects West Indians. We endorse any sort of action that is being considered to foster inter-group understanding. The more we know about one another the more likely is it that we would treat one another as individuals having similar needs and orientations as ourselves and deserving of all the respect that we expect as individuals in a democratic society.

By Dr. Paul G. Otke on behalf of
the German Canadian Association
Submitted May 26, 1972

INTRODUCTION

There exists the attitude amongst so many ethnic group members, including the Germans, that to belong to an ethnic family is an admission of inferiority. As a result of this feeling, many have abandoned their unique cultural background to achieve a greater Canadian acceptability. This has applied especially to the young. This we feel is a two-fold tragedy. Firstly, the individual simply cannot discard his part. His beliefs, attitudes and convictions are firmly engrained and to reject these is in part a rejection of oneself which is always painful. He does so simply because he believes this is a requirement for full acceptance into the society in which he finds himself. Secondly, such a decision denies our Canadian society the enriched benefits of varied in put from different cultures. As a result we, as Canadians, tend to remain somewhat narrow and intolerant of others.

We believe there exists a need to create an atmostphere which fosters the growth and development of varied languages and cultures where uniqueness is viewed as an asset rather than a limitation and where individuals and groups can retain their individuality while contributing to the breadth, loyalty and interest of all. Such an atmosphere must be generated not only by the society at large but also within the ethnic community itself.

CREATING A MULTICULURAL AWARENESS

The creation of a multicultural awareness based on mutual tolerance and respect, cannot be achieved overnight. Attitudes built up over the years tend to persist. It is only as individuals come to know and like members from other cultures that their attitudes towards such members changes. This being the case maximum attention must be focused on activities and interests which, by bringing together people from varying cultures, not only broadens their appreciation of each other but also leads to the realization that the same human needs may be satisfied in a variety of ways.

RECOMMENDATIONS

Acknowledging the fact that multicultural tolerance

develops slowly, two sets of recommendations seem appropriate; those which can be implemented with minimum delay and those having long range implications, which, to be of real value, require considerable research over a period of time. Both shall be dealt with in this brief.

RECOMMENDATIONS OF IMMEDIATE RELEVANCY

Although the following recommendations were generated by the German community they are equally relevant to any ethnic group and should be viewed as such.

(1) Human Rights - The first recommendation of the Royal Commission Report (Book IV) calls for the extension of existing human rights legislation which has been introduced in Canada. As Canadians we should all be concerned about the safeguarding and improvement of basic human rights for all citizens regardless of origin or social status. This would, of example, include:

(a) an examination of the need to continue the practice whereby all applicants for government and, in some instances, industrial positions are obliged to declare their racial background even though born in Canada.

(b) a scrutinization of the communications media such as T. V. which frequently depicts ethnic group members in a consistently inferior role, etc.

(2) Emphasis on Multiculturalism - Primary attention should be focused on the concept of multiculturalism rather than a narrow biculturalism approach which serves to divide rather than unite Canadians. Such an approach draws on the unique contributions of many cultures in the formation of a broader Canadian Society.

(3) Educational Resources - There exists the need to train educators who have the linguistic skills and cultural knowledge required to teach ethnic languages and culture. Related to this is the requirement for government to designate one person in the department of education who possesses the teaching experience, language fluency and knowledge of a specific ethnocultural group, to serve as a resource person on whom the group can rely for assistance and guidance in the development of their cultural programs.

(4) Language Training - Examine the existing language training facilities available to students within the school systems and open to the public, with the view to extending the teaching of varied languages from the lowest grades to the community college and university levels.

(5) Folk Arts - Emphasize exposure programs which stimulate and maintain an interest in the German arts, Performing Arts, Customs and Traditions, which not only allows expression of the German Community but also generates a greater awareness, understanding and appreciation of the German cultural contributions.

(6) Cultural and Learning Resources Centres - To effectively implement educational and cultural awareness programs, requires the establishment of at least one learning resources centre which provides the learning materials, equipment and staff needed to support such programs.

(7) Financial Support - Financial assistance on a per pupil basis should be given to ethno-cultural groups in the conduct of their programs. Provision should also be made for incentive grants to both students and school boards to encourage the study of a second language.

(8) Student Exchange Programs - Introduction of student cultural exchange programs between Alberta's ethno-cultural groups and international groups allowing the youth to travel for educational purposes.

(9) Leadership Training Programs - The endorsement of leadership training programs aimed at developing leadership potential at all levels within the German Community.

(10) Multicultural Advisory Committees - In order to ensure the viewpoints and desires of the multicultural groups are heard, we would recommend the establishment of a multicultural advisory committee to both provincial and federal governments who could serve as sounding boards of the community at large.

LONG RANGE RESEARCH REQUIREMENTS

The implementation of future multicultural policies hinges on the assumption that the needs and desires of the ethno-cultural communities throughout the province have been accurately transmitted. This can only be accomplished through extensive research

conducted by qualified personnel who can relate to the people whose views they are seeking. The results of such a study must incorporate input from every major German group. Since the government will eventually be faced with the task of making comparisons between various ethno-cultural groups, similar studies employing the same techniques should be utilized for both. Research of this nature would answer such questions as:

(a) whether older people feel differently about this perpetuation of their culture than do members of the younger generation.

(b) are there differences in viewpoints between foreign born and Canadian born Germans.

(c) what influences, if any, does the educational level of the individual have on the responses given.

(d) what viewpoints are consistently expressed by all persons interviewed regardless of age, educational levels, etc.

In concluding we would like to express our appreciation for the opportunity of presenting our viewpoints in this brief. Hopefully this is only the first of many such exchange